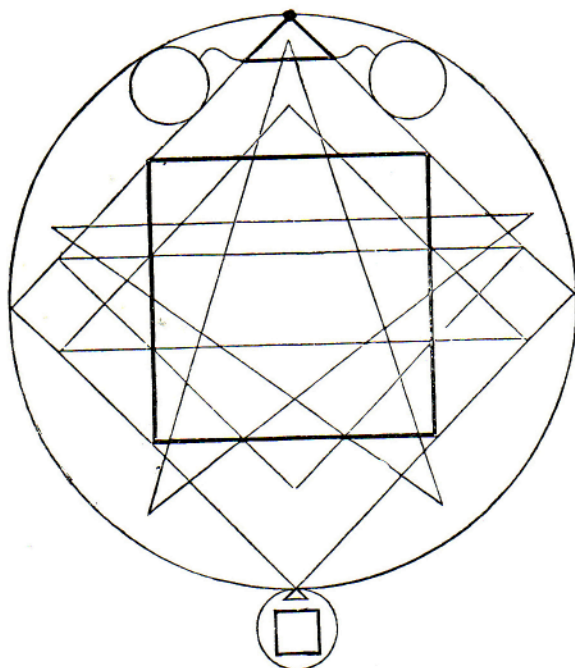


Meditation Triangle Units



Three Psychological Ways, One Vision

by Philippe L. De Coster, D.D.

A Study in Cosmic Humanism



Satsang Press – Gent, Belgium

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What is Consciousness?

by Philippe L. De Coster, D.D.



The phenomenon of consciousness is fundamental to our existence, yet somehow it remains the most profound mystery we can imagine.

Down through the ages, generations of scientists, philosophers, mystics and poets have gone in search for a deeper understanding of consciousness and the true nature of reality, whether through scientific research, reasoning or introspection.

Western biologists and neuroscientists have studied brains down the atomic level, but so far an enduring theory of consciousness that combines the physical with the phenomenological remains tantalizingly elusive.

The ancient Eastern contemplative traditions use the mind as an instrument of exploration, perfecting methods such as meditation to explore what has been called our true inner nature.

Some theorists even speculate that consciousness is a fundamental property of the universe, that consciousness may be all there is, and the mind/matter divide is an illusion - albeit a compelling one - something that Einstein alluded to.

It may be that we will never fully comprehend what consciousness is. But the quest to know itself remains irresistible to the inquiring human mind.

We bring here a tribute to Pierre Teilhard de Chardin, Carl Gustav Jung, and Roberto Assagioli.

Three Psychological Ways, One Vision

by Philippe L. De Coster, D.D.

(Parallelism between Teilhard de Chardin, Carl Gustav Jung and Roberto Assagioli)

All is Artwork

The idea of cosmical (*or, natural*) revelation comes up in the study of the scholastic philosophers of the middle ages. This includes people like Thomas Aquinas, Duns Scotus, Meister Eckhart and many others. In essence the idea of cosmical (*natural*) revelation comes from an understanding that believers can come to a reasonable understanding of the existence of the Unique (*Cosmic Energy, Universal Thought or Idea, Divine Mind, the Supreme, etc.*) through looking at life around us. Not in a kind of naive way like the theory of intelligent design but in a way that philosophically and scientifically takes into account the reality of what can philosophically and reasonably be known. Science as we know it did not exist in the the medieval period but the reasonable assent to God (*like the teaching of Thomas Aquinas' Five proofs for the existence of God*) did exist.

Cosmical or natural revelation is foreign to Christians, and counted dangerous because of the centrality of the Bible as God's Word and divine revelation for all times. Today, more than ever Christianity does not move a scrap from erroneous interpretations of their dogmas. From there, their hypocritical and sinful ways, as child abuse, at the time of writing the world over. In essence for Teilhard de Chardin, Carl Gustav Jung, Roberto Assagioli and the scholastic philosophers of old, truth can be really found in science as it could be found in the Bible. Ergo the truth of science and the truth of faith should be integrated and not divisible.

Our duty, as men and women of goodwill, is to proceed as if limits to our ability did not exist. We are collaborators in creation. Science is more than ever gaining the psychic and spiritual zones of the world, life being and ascent of consciousness, that cannot continue to advance indefinitely along its line without transforming itself in depth. The human who is the object of his own reflection, in consequence, of that very doubling back upon himself becomes in a flash able to raise himself to a new sphere.

Our three men, Teilhard de Chardin, Carl Gustav Jung, and Roberto Assagioli thought almost alike, and this is important, because the human being, microcosmic in the macrocosms is imperative.

They believed that the more man became like his “true self” (*otherwise known as the Higher Self*), the more he evolved into “what God is”, “man” being another god, often stated by the Bible, but overlooked.

The idea behind this theory is that man was already God and that it was essential that he go back to the Source from whence he came, to find his “True Self.” He needed to evolve into the “Ultra Human” or into the God-man to whom Teilhard and the others were often referring. Once man reaches this state of awareness, he is presumed to have achieved what is known as “Cosmic Consciousness.” And so the 'Father' of the New Age Movement was deeply involved in the theory of evolution.

This New Age idea of spiritual evolution makes man his own saviour, convincing him that he has the ability to evolve into a god-man. The Creationist believes that since God created the world and created us, He (It) can therefore re-create us into His own image with a god-like and innate character. The Evolutionist, more rightly I think, is proud, and thinks he can progress spiritually on his own, without the assistance of God... for he thinks himself to be a god!

Whoever is right, and both are the creationist in some way, as well as the evolutionist, man is endowed with a super intelligent mind that needs to be developed, and in times past went so far, to invent even “God and Religion”, with its consequences of wars, bloodshed, and great misery. Be careful, history repeats itself.

The task of discussing the relation of the different philosophies and psychology afford us a welcome opportunity to define the views on the much debated question of the relations between psychology and metaphysic also expressed in art. Although these two different ways cannot be compared, the close connections which absolutely exist between them call for serious investigation. These connections arise from the fact that the bringing into practice is a psychological activity and, as such, can be approached from a psychological angle. Considered in this light, for instance art, like any other human activity deriving from psychic motives, is a proper subject for psychology. This statement, however, involves a very definite limitation of the psychological viewpoint when we come to apply it in practice. Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in it can never be answered by the psychologist, but must be approached from the side of aesthetics.

Art by its very nature is not science, and science by its very nature is not art; both these spheres of the mind have something in reserve that is peculiar to them

and can be explained only in its own terms. Hence when we speak of the relation of psychology to art, we shall treat only of that aspect of art which can be submitted to psychological scrutiny without violating its nature.

Whatever the psychologist has to say about art will be confined to the process of artistic creation and has nothing to do with its innermost essence. He can no more explain this than the intellect can describe or even understand the nature of feeling. Indeed, art and science would not exist as separate entities at all if the fundamental difference between them had not long since forced itself on the mind. The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of "mind" can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other.

For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favour of their causal derivation, and will endeavour to subordinate them to a general but more elementary principle.

These theoretical reflections seem to me very much in place today, when we so often find that works of art, and poetry, are interpreted precisely in this manner, by reducing them to more elementary states. Though the material he works with and its individual treatment can easily be traced back to the artist's personal relations with his parents, this does not enable us to understand whatever piece of art. The same reduction can be made in all sorts of other fields, and not least in the case of pathological disturbances. Neuroses and psychoses are likewise reducible to infantile relations with the parents, and so is the human's good and bad habits, his beliefs, peculiarities, passions, interests, and so forth. It can hardly be supposed that all these very different things must have exactly the same explanation, for otherwise we would be driven to the conclusion that they actually are the same thing.

If, for instance, a work of art is explained in the same way as a neurosis, then either the work of art is a neurosis or a neurosis is a work of art. This explanation is all very well as a play on words, but sound common sense rebels against putting a work of art on the same level as a neurosis. An analyst might, in an extreme case, view a neurosis as a work of art through the lens of his

professional bias, but it would never occur to an intelligent layman to mistake a pathological phenomenon for art, in spite of the undeniable fact that a work of art arises from much the same psychological conditions as a neurosis. This is only natural, because certain of these conditions are present in every individual and, owing to the relative constancy of the human environment, are constantly the same, whether in the case of a nervous intellectual, as an artist, or a normal human being. All have had parents, all have a father- or a mother-complex, all know about sex and therefore have certain common and typical human difficulties. One artist may be influenced more by his relation to his father, another by the tie to his mother, while a third shows unmistakable traces of sexual repression in his artwork. Since all this can be said equally well not only of every neurotic but of every normal human being, nothing specific is gained for the judgment of a work of art. At most our knowledge of its psychological antecedents will have been broadened and deepened.

The school of medical psychology inaugurated by Freud has undoubtedly encouraged the literary historian to bring certain peculiarities of a work of art into relation with the intimate, personal life of the artist, whether he or she be a painter, a writer or even a poet. But this is nothing new in principle, for it has long been known that the scientific treatment of art in general will reveal the personal threads that the artist, intentionally or unintentionally, has woven into his work. The Freudian approach may, however, make possible a more exhaustive demonstration of the influences that reach back into earliest childhood and play their part in artistic creation. To this extent the psychoanalysis of art differs in no essential from the subtle psychological nuances of a penetrating literary analysis. The difference is at most question of degree, though we may occasionally be surprised by indiscreet references to things which a rather more delicate touch might have passed over if only for reasons of tact. This lack of delicacy seems to be a professional peculiarity of the medical psychologist, and the temptation to draw daring conclusions easily leads to flagrant abuses. Our interest is insidiously deflected from the work of whatever art and gets lost in the labyrinth of psychic determinants; the artist becomes a clinical case and, very likely, yet another addition to the curiosa of *psychopathia sexualis*. But this means that the psychoanalysis of art has turned aside from its proper objective and strayed into a province that is as broad as mankind, that is not in the least specific of the artist and has even less relevance to his art.

This kind of analysis brings the work of art into the sphere of general human psychology - where many other things besides art have their origin. To explain art in these terms is just as great a platitude as the statement that "every artist is a narcissist." Every man who pursues his own goal is a "narcissist" - though one wonders how permissible it is to give such wide currency to a term specifically coined for the pathology of neurosis. The statement therefore amounts to

nothing; it merely elicits the faint surprise of a “*bon mot*”. Since this kind of analysis is in no way concerned with the work of art itself, but strives like a mole to bury itself in the dirt as speedily as possible, it always ends up in the common earth that unites all mankind. Hence its explanations have the same tedious monotony as the recitals which one daily hears in the counselling-room.

The reductive method of Freud is a purely medical one, and the treatment is directed at a pathological or otherwise unsuitable formation which has taken the place of the normal functioning. It must therefore be broken down, and the way cleared for healthy adaptation. In this case, reduction to the common human foundation is altogether appropriate. But when applied to a work of art it leads to the results I have described. It strips the work of art of its shimmering robes and exposes the nakedness and drabness of “*Homo sapiens*”, to which species the artist also belong. The golden gleam of artistic creation - the original object of discussion - is extinguished as soon as we apply to it the same corrosive method which we use in analysing the fantasies of hysteria. The results are no doubt very interesting and may perhaps have the same kind of scientific value as, for instance, a post-mortem examination of the brain of Nietzsche, which might conceivably show us the particular atypical form of paralysis from which he died. But what would this have to do with “*Zarathustra*”? Whatever its subterranean background may have been, is it not a whole world in itself, beyond the human, all-too-human imperfections, beyond the world of migraine and cerebral atrophy?

I have spoken of Freud's reductive method but have not stated in what that method consists. It is essentially a medical technique for investigating psychic phenomena, and it is solely concerned with the ways and means of getting round or peering through the foreground of consciousness in order to reach the psychic background, or the unconscious. It is based on the assumption that the neurotic patient represses certain psychic contents because they are morally incompatible with his conscious values. It follows that the repressed contents must have correspondingly negative traits - infantile-sexual, obscene, or even criminal - which make them unacceptable to consciousness. Since no man is perfect, everyone must possess such a background whether he admits it or not. Hence it can always be exposed if only one uses the technique of interpretation worked out by Freud.

In the short space of a study I cannot, of course, enter into the details of the technique. A few hints must suffice. The unconscious background does not remain inactive, but betrays itself by its characteristic effects on the contents of consciousness. For example, it produces fantasies of a peculiar nature, which can easily be interpreted as sexual images. Or it produces characteristic disturbances of the conscious processes, which again can be reduced to repressed contents.

A very important source for knowledge of the unconscious contents is provided by dreams, since these are direct products of the activity of the unconscious. The essential thing in Freud's reductive method is to collect all the clues pointing to the unconscious background, and then, through the analysis and interpretation of this material, to reconstruct the elementary instinctual processes. Those conscious contents which give us a clue to the unconscious background are incorrectly called *symbols* by Freud. They are not true symbols, however, since according to his theory they have merely the role of *signs* or *symptoms* of the subliminal processes. The true symbol differs essentially from this, and should be understood as an expression of an intuitive idea that cannot yet be formulated in any other or better way. When Plato, for instance, puts the whole problem of the theory of knowledge in his parable of the cave, or when Christ expresses the idea of the Kingdom of Heaven in parables, these are genuine and true symbols, that is, attempts to express something for which no verbal concept yet exists.

If we were to interpret Plato's metaphor in Freudian terms we would naturally arrive at the uterus, and would have proved that even a mind like Plato's was still struck on a primitive level of infantile sexuality. But we would have completely overlooked what Plato actually created out of the primitive determinants of his philosophical ideas; we would have missed the essential point and merely discovered that he had infantile sexual fantasies like any other mortal. Such a discovery could be of value only for a man who regarded Plato as superhuman, and who can now state with satisfaction that Plato too was an ordinary human being. But who would want to regard Plato as a god, religiously? Surely only one who is dominated by infantile fantasies and therefore possesses a neurotic mentality. For him the reduction to common human truths is salutary on medical grounds, but this would have nothing whatever to do with the meaning of Plato's parable.

I have purposely dwelt on the application of psychoanalysis to works of art because I want to emphasize that the psychoanalytic method is at the same time an essential part of the Freudian doctrine. Freud himself by his rigid dogmatism has ensured that the method and the doctrine - in themselves two very different things - are regarded by the public as identical. Yet the method may be employed with beneficial results in medical cases without at the same time exalting it into a doctrine. And against this doctrine we are bound to raise vigorous objections. The assumptions it rests on are quite arbitrary. For example, neuroses are by no means exclusively caused by sexual repression, and the same holds true for psychoses. There is no foundation for saying that dreams merely contain repressed wishes whose moral incompatibility requires them to be disguised by a hypothetical dream-censor. The Freudian technique of interpretation, so far as it remains under the influence of its own one-sided and therefore erroneous hypotheses, displays a quite obvious bias.

In order to do justice to a work of art, analytical psychology must rid itself entirely of medical prejudice; for a work of art is not a disease, and consequently requires a different approach from the medical one. A doctor naturally has to find out the causes of a disease in order to pull it up by the roots, but just as naturally the psychologist must adopt exactly the opposite attitude towards a work of art. Instead of investigating its typically human determinants, he will inquire first of all into its meaning, and will concern himself with its determinants only in so far as they enable him to understand it more fully.

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself. The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being, but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator.

I must confess from my own experience that it is not at all easy for someone as a practitioner and counsellor to lay aside his professional bias when considering a work of art and look at it with a mind cleared of the current biological causality. However, I have come to learn that although a psychology with a purely biological orientation can explain a good deal about man in general, it cannot be applied to a work of art and still less to man as creator. A purely causalistic psychology is only able to reduce every human individual to a member of the species *Homo sapiens*, since its range is limited to what is transmitted by heredity or derived from other sources. But a work of art is not transmitted or derived - it is a creative reorganization of those very conditions to which a causality psychology must always reduce it. The plant is not a mere product of the soil; it is a living, self-contained process which in essence has nothing to do with the character of the soil. In the same way, the meaning and individual quality of a work of art inhere within it and not in its extrinsic determinants. One might almost describe it as a living being that uses man only as a nutrient medium, employing his capacities according to its own laws and shaping itself to the fulfilment of its own creative purpose.

Nevertheless, here I am anticipating somewhat, for I have in mind a particular type of art which I still have to introduce. Not every work of art originates in the way I have just described. There are literary works, prose as well as poetry, that spring wholly from the author's intention to produce a particular result. He

submits his material to a definite treatment with a definite aim in view; he adds to it and subtracts from it, emphasizing one effect, toning down another, laying on a touch of colour here, another there, all the time carefully considering the over-all result and paying strict attention to the laws of form and style. He exercises the keenest judgment and chooses his words with complete freedom. His material is entirely subordinated to his artistic purpose; he wants to express this and nothing else. He is wholly at one with the creative process, no matter whether he has deliberately made himself its spearhead, as it were, or whether it has made him its instrument so completely that he has lost all consciousness of this fact. In either case, the artist is so identified with his work that his intentions and his faculties are indistinguishable from the act of creation itself. There is no need, I think, to give examples of this from the history of literature or from the testimony of the artists themselves.

When we discuss the psychology of whatever art, we must bear in mind two entirely different modes of creation, for much that is of the greatest importance in judging a work of art depends on this distinction. It is one that had been sensed earlier by Schiller, who as we know attempted to classify it in his concept of the *sentimental* and the *naive*. The psychologist would call "sentimental" art *introverted* and the "naive" kind *extraverted*. The introverted attitude is characterized by the subject's assertion of his conscious intentions and aims against the demands of the object, whereas the extraverted attitude is characterized by the subject's subordination to the demands which the object makes upon him. In my view, Schiller's plays and most of his poems give one a good idea of the introverted attitude: the material is mastered by the conscious intentions of the poet. The extraverted attitude is illustrated by the second part of Faust: here the material is distinguished by its refractoriness. A still more striking example is Nietzsche's *Zarathustra*, where the author himself observed how "one became two."

From what I have said, it will be apparent that a shift of psychological standpoint has taken place as soon as one speaks not of the artist as a person but of the creative process that moves him. When the focus of interest shifts to the latter, the artist comes into the picture only as a reacting subject. This is immediately evident in our second category of works, where the consciousness of the artist is not identical with the creative process. However, in works of the first category the opposite appears to hold true. Here the artist appears to be the creative process itself, and to create of his own free will without the slightest feeling of compulsion. He may even be fully convinced of his freedom of action and refuse to admit that his work could be anything else than the expression of his will and ability.

Here we are faced with a question which we cannot answer from the testimony of the artists themselves. It is really a scientific problem that psychology atone,

not religion, can solve. As I hinted earlier, it might well be that the artist, while apparently creating out of himself and producing what he consciously intends, is nevertheless so carried away by the creative impulse that he is no longer aware of an "alien" will, just as the other and different type of artist is no longer aware of his own will speaking to him in the apparently "alien" inspiration, although this is manifestly the voice of his own self. The artist's conviction that he is creating in absolute freedom would then be an illusion: he fancies he is swimming, but in reality an unseen current sweeps him along.

This is not by any means an academic question, but is supported by the evidence of analytical psychology. Researches have shown that there are all sorts of ways in which the conscious mind is not only influenced by the unconscious but actually guided by it. Yet is there any evidence for the supposition that an artist, despite his self-awareness, may be taken captive by his work? The proof may be of two kinds, direct or indirect. Direct proof would be afforded by an artist who thinks he knows what he is saying but actually says more than he is aware of. Such cases are not uncommon. Indirect proof would be found in cases where behind the apparent free will of the poet there stands a higher imperative that renews its peremptory demands as soon as the poet voluntarily gives up his creative activity, or that produces psychic complications whenever his work has to be broken off against his will.

Analysis of artists consistently shows not only the strength of the creative impulse arising from the unconscious, but also its capricious and wilful character. The biographies of great artists make abundantly clear that the creative urge is of ten so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. In the language of analytical psychology this living thing is an *autonomous complex*. It is a split-off portion of the psyche, which leads a life of its own outside the hierarchy of consciousness. Depending on its energy charge, it may appear either as a mere disturbance of conscious activities or as a supra-ordinate authority which can harness the ego to its purpose. Accordingly, the artist who identifies with the creative process would be one who acquiesces from the start when the unconscious imperative begins to function. But the other artist, who feels the creative Force as something alien, is one who for various reasons cannot acquiesce and is thus caught unawares.

It might be expected that this difference in its origins would be perceptible in a work of art. For in the one case it is a conscious product shaped and designed to have the effect intended. But in the other we are dealing with an event originating in unconscious nature; with something that achieves its aim without the assistance of human consciousness, and often defies it by wilfully insisting on its own form and effect. We would therefore expect that works belonging to the first class would nowhere overstep the limits of comprehension that their effect would be bounded by the author's intention and would not extend beyond it. However, with works of the other class we would have to be prepared for something supra-personal that transcends our understanding to the same degree that the author's consciousness was in abeyance during the process of creation. We would expect a strangeness of form and content, thoughts that can only be apprehended intuitively, a language pregnant with meanings, and images that are true symbols because they are the best possible expressions for something unknown - bridges thrown out towards an unseen shore.

The question is, in fact exceedingly complicated, and the complication grows even worse when we consider the case of the artist who identifies with the creative process. For should it turn out that the apparently conscious and purposeful manner of composition is a subjective illusion of the artist in general, then his work would possess symbolic qualities that are outside the range of his consciousness.

What then, you may ask, can analytical psychology contribute to our fundamental problem, which is the mystery of artistic creation? All that we have said so far has to do only with the psychological phenomenology of whatever art. Since nobody can penetrate to the heart of nature you will not expect psychology to do the impossible and offer a valid explanation of the secret of creativity. Like every other science, psychology has only a modest contribution to make towards a deeper understanding of the phenomena of life, and is no nearer than its sister sciences to absolute knowledge.

We have talked so much about the meaning of works of art that one can hardly suppress a doubt as to whether art really "means" anything at all. Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation - an interpretation secreted into something by an intellect hungry for meaning? Art, it has been said, is beauty, and "a thing of beauty is a joy for ever." It needs no meaning, for meaning has nothing to do with art. Within the sphere of art, I must accept the truth of this statement. But, when I speak of the relation of psychology and psychosynthesis to art we are outside its sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained

processes, into meanings images, concepts well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." What was a mere phenomenon before becomes something that in association with other phenomena has meaning, that has a definite role to play, serves certain ends, and exerts meaningful effects. And when we have seen all this we get the feeling of having understood and explained something. In this way we meet the demands of science.

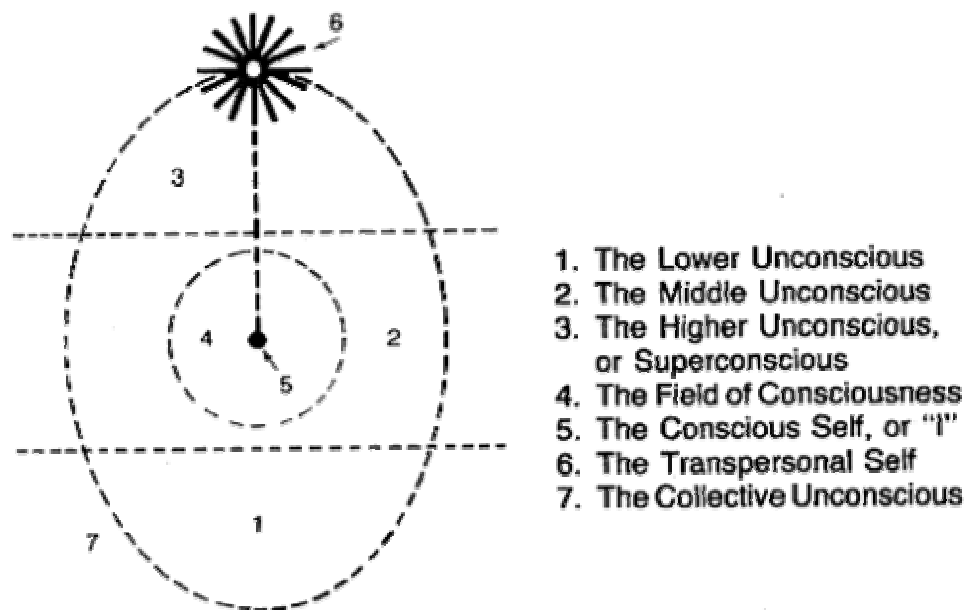
How does an autonomous complex arise? For reasons beyond our subject which we cannot go into here, a hitherto unconscious portion of the psyche is thrown into activity, and gains ground by activating the adjacent areas of association. The energy needed for this is naturally drawn from consciousness - unless the latter happens to identify with the complex. But where this does not occur, the drain of energy produces what Janet calls an "*abaissement du niveau mental*." The "inferior parts of the functions." as someone calls them, push to the fore; the instinctual side of the personality prevails over the ethical, the infantile over the mature, and the unadapted over the adapted. This too is something we see in the lives of many artists. The autonomous complex thus develops by using the energy that has been withdrawn from the conscious control of the personality.

But in what does an autonomous creative complex consist? Of this we can know next to nothing so long as the artist's work affords us no insight into its foundations. The work presents us with a finished picture, and this picture is amenable to analysis only to the extent that we can recognize it as a symbol. However, if we are usually to discover any symbolic value in it, we have merely established that, so far as we are concerned, it means no more than what it says, or to put it another way, that it is no more than what it *seems* to be. I use the word "seems" because our own bias may prevent a deeper appreciation of it. At any rate we can find no incentive and no starting-point for an analysis. But in the case of a symbolic work we should remember the dictum of Gerhard Hauptmann, as to poetry this time: "Poetry evokes out of words the resonance of the primordial word." The question we should ask, therefore, is: "What primordial image lies behind the imagery of art?"

This question needs a little elucidation. I am assuming that the work of art we propose to analyse, as well as being symbolic, has its source not in the *personal unconscious* of the artist, but in a sphere of unconscious mythology whose primordial images are the common heritage of mankind. I have called this sphere the *collective unconscious*, to distinguish it from the personal

unconscious. The latter I regard as the sum total of all those psychic processes and contents which are capable of becoming conscious and often do, but are then suppressed because of their incompatibility and kept subliminal. Art receives tributaries from this sphere too, but muddy ones; and their predominance, far from making a work of art a symbol, merely turns it into a symptom. We can leave this kind of art without injury and without regret to the purgative methods employed by Freud.

The Unconscious and its Archetypes



In contrast to the personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions, nor can it be brought back to recollection by any analytical technique, since it was never repressed or forgotten. The collective unconscious is not to be thought of as a self-subsistent entity; it is no more than a potentiality handed down to us from primordial times in the specific form of mnemonic images or inherited in the anatomical structure of the brain. There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it; that is to say, only by inferences drawn from the finished work can we reconstruct the age-old original of the primordial image.

The primordial image, or archetype, is a figure be it a daemon, a human being, or a process - that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a

mythological figure. When we examine these images more closely, we find that they give form to countless typical experiences of our ancestors. They are, so to speak the psychic residua of innumerable experiences of the same type. They present a picture of psychic life in the average, divided up and projected into the manifold figures of the mythological pantheon. But the mythological figures are themselves products of creative fantasy and still have to be translated into conceptual language. Only the beginnings of such a language exist, but once the necessary concepts are created they could give us an abstract, scientific understanding of the unconscious processes that lie at the roots of the primordial images. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history, and on the average follow ever the same course. It is like a deeply graven river-bed in the psyche, in which the waters of life, instead of flowing along as before in a broad but shallow stream, suddenly swell into a mighty river. This happens whenever that particular set of circumstances is encountered which over long periods of time has helped to lay down the primordial image.

The moment when this mythological situation reappears is always characterized by a peculiar emotional intensity; it is as though chords in us were struck that had never resounded before, or as though forces whose existence we never suspected were unloosed. What makes the struggle for adaptation so laborious is the fact that we have constantly to be dealing with individual and typical situations. So it is not surprising that when an archetypal situation occurs we suddenly feel an extraordinary sense of release, as though transported, or caught up by an overwhelming power. At such moments we are no longer individual, but the race; the voice of all mankind resounds in us. The individual man cannot use his powers to the full unless he is aided by one of those collective representations we call ideals, which releases all the hidden forces of instinct that are inaccessible to his conscious will. The most effective ideals are always fairly obvious variants of an archetype, as is evident from the fact that they lend themselves to allegory. The ideal of the "mother country," for instance, is an obvious allegory of the mother, as is the "fatherland" of the father. Its power to stir us does not derive from the allegory, but from the symbolical value of our native land. The archetype here is the participation mystique of primitive man with the soil on which he dwells, and which contains the spirits of his ancestors.

The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us because it summons up a voice that is stronger than our own. Whoever speaks in primordial images speaks with a thousand voices; he enthral and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have

enabled humanity to find a refuge from every peril and to outlive the longest night.

That is the secret of great work (*Magnum Opus*), and of its effect upon us. The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lays the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.

Peoples and times, like individuals, have their own characteristic tendencies and attitudes. The very word "attitude" betrays the necessary bias that every marked tendency entails. Direction implies exclusion, and exclusion means that very many psychic elements that could play their part in life are denied the right to exist because they are incompatible with the general attitude. The normal man can follow the general trend without injury to himself; but the man who takes to the back streets and alleys because he cannot endure the broad highway will be the first to discover the psychic elements that are waiting to play their part in the life of the collective.

Here the artist's relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individuals conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs.

I am aware that in this introduction study I have only been able to sketch out views in the barest outline. However, I hope that what I have been obliged to omit, that is to say their practical application of artwork, has been furnished by your own thoughts, thus giving flesh and blood to my abstract intellectual frame. The research work of Teilhard de Chardin, Carl Gustav Jung, and Roberto Assagioli and others as well, may be regarded as artworks, the alchemical great work (*Magnum Opus*) as it were. The Great Work is the uniting of opposites. It may mean the uniting of the Higher Self, the Soul with the Unique, of the microcosm with the macrocosm, of the female with the male, of the ego with the

non-ego. All three have discovered in one way or another, the primordial images in their study of Alchemy and World Religions. I myself, during my life-time have uncovered many similarities of symbols and images in many traditions, most of which incorporate the circle and its centre being the point of balance, the Unifying centre.

The alchemical interest and perception permeated many of Carl Gustav Jung's numerous writings in addition to those devoted primarily to the subject. Carl Gustav Jung's work "*Psychology and Religion: West and East*", as well as numerous lectures delivered at the "Eranos" conferences, all utilise the alchemical model as a matrix for his teachings. Time and again he pointed out the affinities and contrasts between alchemical figures and those of Christianity, demonstrating a sort of mirror-like analogy not only between the stone of the philosophers and the image of Christ, but between alchemy and Christianity themselves. Alchemy, said Jung, stands in a compensatory relationship to mainstream Christianity, rather like a dream does to the conscious attitudes of the dreamer. The Stone of alchemy is in many respects the stone rejected by the builders of Christian culture, demanding recognition and reincorporation into the building itself.

Teilhard de Chardin could believe that the end of evolution was man joining with other men to make a kind of simple organism with a single Personal God. When that goal was reached, he proclaimed, "Everything that is hard, crusty, or rebellious. . . all that is false and reprehensible. . . all that is physically or morally evil will disappear . . ."

Teilhard de Chardin based his reconciliation of man's union with God and man's individuation at first sight incompatible within the pantheist mystic scheme upon his view that "union differentiates." However, union cannot differentiate if understood as fusion of the uniting entities; and it must inevitably be understood fundamentally and ultimately as fusion in a pantheist-mystical world view seeing the whole world as "all-one" already to begin with.

Teilhard de Chardin apparently never resolved this internal contradiction of his thought, but kept defending both distinct personality of individuals, and what he once called "totalisation of the individual in the collective man." Like Sorokin, Teilhard thought of love as "cosmic energy." Viewed from the Biblical perspective, if Satan, the god of this world, and a person, is behind the gnostic-pantheistmystical scheme, as indeed he is according to the Scriptures Ephesians 6:12; I Corinthians 10:20; II Corinthians 4:4, then this internal contradiction between personalism and impersonalism within pantheist mysticism will be resolved in favour of personalism for those more truly attuned to their god.

Teilhard de Chardin attempted to present his system as a Christian one, although he himself was aware of the difficulties of doing so. He wrote Leontine Zanta that he was trying to establish and diffuse ...

...a new religion (*let us call it an improved Christianity, if you like, as we urgently should need is today*) whose personal God is no longer the great 'neolithic' landowner of times gone by, but the Soul of the world as demanded by the cultural and religious stage we have now reached in this twenty-first century, the New Age, the Aquarian Age.

In order to spread this new religion under the label "Christian" which Teilhard de Chardin desired in his capacity as a French Catholic priest, and a member of the Jesuit order a restatement of pivotal Christian beliefs was imperative. Regarding the doctrine of original sin, Teilhard wrote in a letter to a friend; "Evil is not "catastrophic" (*the fruit of some cosmic accident*), but the inevitable side effect of the process of the cosmos unifying into God." Here he is merely anticipating what we have said about the pantheist mystics' denial of original sin. Denial of original sin entails a re-evaluation of the meaning of Christ's death at Calvary for the sins of the world. Teilhard accordingly wrote an essay on the meaning of Christ's cross in September 1952, in which he stated:

Only when the Church accepted evolution's part in the Divine Plan, he reasoned, and saw the Cross as the symbol of this agonizing process, could she restore true value to the sign. Only the concept of a Christ who was crucified not simply "to carry the sins of a guilty world" but "to carry the weight of an evolving world" could convert the "sign of contradiction" into the seal of strength.

We have largely dwelled on Teilhard de Chardin in this chapter, in so much detail because he is so typical of modern "Western" pantheist mystics; and, because they themselves cherish and acknowledge him as one of their most influential spokesmen. His church was not blind to his divergence from true Christianity; his prolific writings were and are considered heretical by the papacy, and banned from Catholic schools and bookstores (*although this writer's copy of Teilhard's Letters to Leontine Zanta is prefaced by lower Catholic officials' Nihil Obstat and Imprimatur, implying that it is "considered free from doctrinal and moral error"*).

The papal encyclical "Human Generis", issued by Pope Pius XII on August 12, 1950, was directed against Teilhard-type evolutionism in no uncertain terms. In Paragraph 37 it upheld the historicity of the first eleven chapters of Genesis, and of a literal "individual Adam" who actually committed a sin from which original sin proceeds. Paragraphs states in part: "Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural

sciences, explains the origin of all things, and audaciously support the monistic and pantheistic opinion that the world is in continual evolution."

This sounds very much like the "two-model approach" creationists are demanding in American public schools. *Humani Generis* should be shared with Catholic friends concerned about evolutionism and Teilhardianism as the papacy's official pronouncement on this issue.

What is the practical outworking of the pantheist-mystic "conspiracy" right now? Ferguson's listing of certain "psycho-technologies" gives us a cue: (a) the "consciousness-raising" strategies of various social movements calling attention to "old assumptions": (b) self-help and mutual-help networks cooperating with "higher forces" by looking inward: and (c) seminars "which attempt to break the cultural trance and open the individual to new choices." Common to all three is the questioning of "traditional morality" (the "old assumptions" of our supposed "cultural trance"). Now "traditional" morality, though doubtless adulterated by sin, is the offspring of Biblical morality, which is rooted in the holiness, wisdom, and sovereign authority the character of the God of Creation. Now as ever since their god "raised the consciousness" of Adam in Eden, pantheist mystics will not submit to the God of the Bible and His created reality.

They are making tremendous headway today. For example, the "values clarification" techniques now being used in many Western public schools are evidently part of their intended "transformation of society," in which teachers admittedly function as "change agents." The key premise of "values clarification" is that there is no absolute right or wrong (*based upon emergent evolutionism in this monist universe*), and that therefore each man, woman and child may and should determine his or her own relative value system or "alternative lifestyle" in which the Charles Manson Family is as good as the Bible-based "traditional" family. The Gnostic-pantheist mystic will accept you with tolerant condescension if you refrain from murder, theft, fornication etc. because that is "your own thing." "But the temperature drops," C.S. Lewis wryly remarks, "as soon as you mention a God who has purposes and performs particular actions, who does one thing and not another, a concrete, choosing, commanding, prohibiting God with a determinate character." The most furious attack upon Christians today is that we "impose our morality upon others" especially on the subject of abortion, "gay rights," and even (*still mutedly*) incest.

The Gnostic-pantheist mystic has ever resented that God created man male and female and charged him with procreation of his kind and with stewardship over the rest of material creation (Genesis 1:27-28). This resentment is directed against the created, fixed identity of man (*men and women*) and the creative decree of God circumscribing mankind's duties under Him. It is expressed either

by extreme ascetic abstinence from sex and material things the "touch not, taste not, handle not" warned against in Colossians 2:20 ff. or else by unbridled indulgence or perversion. This asceticism-libertinism dichotomy has been a notorious aspect of Gnostic-pantheist mysticism throughout its history. The reasons should be obvious: one, the denial of original and all sin; and second, that once one says, "all is god/spirit" one may (ascetically) shun matter as "illusion" one may plunge into matter as divine one may even gorge upon matter in order to lose one's taste for it and so fuse with "pure spirit" it does not matter which. Ultimately nothing does matter in the Gnostic-pantheist mystic scheme, for despite all the glow of optimism about the next "evolutionary leap" and the upward and forward cosmic movement to some "Omega Point" where all that is "is" pure spirit no real transcendence to a really "higher state" is possible. If you are already god, and if all that is "is" already god - and if there is nothing else then have you not reached your "goal" already? Alternately, is not talk about some future or goal meaningless? This is the ultimate void faced by the pantheist mystic. He has three options: (1) eat, drink and be merry, for tomorrow you will die; (2) hasten your absorption into Nirvana where you are freed from individual consciousness (Gautama Buddha's answer); (3) do not think about it all too much. There is, of course, another alternative: call upon the God of Creation and receive your life's meaning in Him, absolutely.

We must guard against viewing pantheist mysticism as some "new" development of our own day; it is merely the same old "religion" of the worshippers of the god of this world. C.S. Lewis gave us gripping fictional portraits of gnostic-pantheist mystic personalities in his Professor Weston, the "un-Man" of Perelandra, and in Straike, Wither and Frost of *That Hideous Strength*. Less striking but equally true is this great Christian apologist's sketch of the system itself which will sum up and conclude our discussion:

So far from being the final religious refinement, Pantheism is in fact the permanent natural bent of the human mind. It is the attitude into which the human mind automatically falls when left to itself. . . . If "religion" means simply what man says about God, and not what God does about man, then Pantheism almost is religion. And "religion" in that sense has, in the long run, only one really formidable opponent namely Christianity. . . . It is nearly as strong today as it was in ancient India or in ancient Rome. Theosophy and the worship of the life-force are both forms of it: even the German worship of a racial spirit (*Lewis wrote shortly after World War II*) is only Pantheism truncated or whittled down to suit barbarians. yet, by a strange irony, each new relapse into this immemorial "religion" is hailed as the last word in novelty and emancipation.

As well as from the Kabbalah and Alchemy, Psychosynthesis founded by Dr. Roberto Assagioli, M.D. has influences from Christian mysticism, Raja Yoga, Buddhism, Gnosticism, Rosicrucianism, Hermeticism and Alchemy. Dr. Roberto Assagioli admired the work of Dante, for instance, which he felt synthesized the masculine and feminine approaches of Christian mysticism. He saw in Dante's Divine Comedy an archetypal description of the processes each individual goes through in their developmental journey through life. Whilst writing about Dante, Assagioli also mentions troubadours, particularly concerning the imagery of the rose (also used by Dante.) He aligns Psychosynthesis with Gnosticism through asserting: 'Psychosynthesis ... appreciates, respects and even recognises the necessity of faith, but its purpose is to help to attain the direct experience.

There are many versions of Alchemy but they all generally agree that "a common substance" is subjected to a series of operations to obtain an end product called the philosopher's stone, the elixir of life, or just simply gold. Whether taken on a purely physical level or seen metaphorically, the alchemical process takes a dead thing, impure, valueless and powerless, and transforms it into a living thing, active, invaluable and transformative. This exactly describes the work of Psychosynthesis, too.

Psychosynthesis was regarded by Dr. Roberto Assagioli, M.D. as more an orientation and a general approach to the whole human being, and as existing apart from any of its particular concrete applications.

This approach allows for a wide variety of techniques and methods to be used within the psychosynthesis context. This includes guided imagery, dream work, and sand tray; to art therapy, journaling, drama therapy, and body work; from cognitive-behavioral techniques, to object relations, self psychology, and family systems approaches; from individual and group psychotherapy, to meditation and self-help groups. Psychosynthesis offers an overall view which can help orient oneself within the vast array of different modalities available today, and applied either for therapy or for self-actualization or realisation.

The Psychosynthesis perspective allows practitioners the recognition and validation of an extensive range of human experience: the vicissitudes of developmental difficulties and early trauma; the struggle with compulsions, addictions, and the trance of daily life; the confrontation with existential identity, choice, and responsibility; levels of creativity, peak performance, and spiritual experience; and the search for meaning and direction in life. None of these important spheres of human existence need be reduced to the other, and each can find its right place in the whole. This means that no matter what type of experience is engaged, and no matter what phase of growth is negotiated, the

complexity and uniqueness of the person may be respected--a fundamental principle in any application of psychosynthesis.

Gnosticism in Its Early Stages

In 1945, a collection of papyrus codices were found in a jar buried at the foot of the fallen boulders shown on the right of the photograph. The site lies at the edge of the Nile Valley, near the village of Nag Hammadi. The codices, eleven of which had retained their original leather bindings, contain some forty odd writings, nearly all of which were previously unknown or known only through patristic references. Almost all the documents are Coptic (predominantly Sahidic Coptic) translations of Greek originals. The codices date from between the third and fifth century but some of the writings derive from the second century or, perhaps, even earlier. By and large, the works reflect Christian Gnosticism although the *Apocalypse of Adam*, at least, shows no Christian features. Other works range from the Valentinian *Gospel of Truth*, with its clearly recognisable Christian soteriology, to the complex mythologies of the much more superficially Christian *Apocryphon of John*.



An ancient heresy denounced by the primitive apostolic church that has re-emerged and now heavily influences the New Age Movement. Simply stated, Gnosticism is the Serpent's lie. Prominent features today are the spark of divinity within all living creatures; a mystical fall from the tree of life and gradual re-ascension through the mastery of special knowledge; initiation and guidance to that inner truth through the serpent's wisdom; periodic appearance of messianic guidance; and the vilification of the Creator.

The discovery happened this way, in December 1945, while digging for soil to fertilize crops, an Arab peasant named Muhammad 'Ali found a red earthenware jar near Nag Hammadi, a city in upper Egypt. His fear of uncorking an evil spirit or jin was shortly overcome by the hope of finding gold within. What was found

has been for hundreds of scholars far more precious than gold. Inside the jar were thirteen leather-bound papyrus books (*codices*), dating from approximately A.D. 350. Although several of the texts were burned or thrown out, fifty-two texts were eventually recovered through many years of intrigue involving illegal sales, violence, smuggling, and academic rivalry.

Some of the texts were first published singly or in small collections, but the complete collection was not made available in a popular format in English until 1977. It was released as *The Nag Hammadi Library* and was reissued in revised form in 1988.



Dead Sea Scrolls Museum in Jerusalem, Israel

Although many of these documents had been referred to and denounced in the writings of early church theologians such as Justin Martyr and Irenaeus, most of the texts themselves had been thought to be extinct. Now many of them have come to light. As Dr. Elaine Pagels put it in her best-selling book, *The Gnostic Gospels*, "Now for the first time, we have the opportunity to find out about the earliest Christian heresy; for the first time, the heretics can speak for themselves." But, was it really a heresy ?

Pagels's book, winner of the National Book Critics Circle Award, arguably did more than any other effort to ingratiate the Gnostics to modern Americans, and from there to Europe, and other parts of the world. She made them accessible and even likeable. Her scholarly expertise coupled with her ability to relate an ancient religion to contemporary concerns made for a compelling combination in the minds of many.

Her central thesis was simple: Gnosticism should be considered at least as legitimate as Orthodox Christianity because the "heresy" was simply a competing strain of early Christianity. Yet, we find that the Nag Hammadi texts present a Jesus at extreme odds with the one found in the Gospels. Before contrasting the Gnostic and biblical renditions of Jesus, however, we need a short briefing on gnosis.

The Gnostic Institute of Anthropology advertises: "Man know thyself, and thou wilt know the Gods of the Universe" Contemporary examples are Freemasonry, Rosicrucianism, Sufism, and Kabbalism. The Western Spiritual Traditions encompass a wide range of diverse approaches. Indeed, the Western Spiritual Traditions in general emphasise ethical and mental development, often employing the use of rituals and symbols. There are also many modern Western spiritual traditions, such as Psychosynthesis by Roberto Assagioli, Analytic Psychology by Carl Jung, Palaeontology by Teilhard de Chardin, and Anthroposophy by Rudolph Steiner just for mentioning.

The term Western Mystery Tradition (*also known as Western esoteric tradition and Western mystical tradition*) refers to the collection of the mystical esoteric knowledge of the western world. Teilhard de Chardin's life work was predicated on the conviction that human spiritual development is moved by the same universal laws as material development. He wrote, "...everything is the sum of the past" and "...nothing is comprehensible except through its history. 'Nature' is the equivalent of 'becoming', self-creation: this is the view to which experience irresistibly leads us. ... There is nothing, not even the human soul, the highest spiritual manifestation we know of, that does not come within this universal law."

There is no doubt that "*The Phenomenon of Man*" represents Teilhard's attempt at reconciling his religious faith with his academic interests as a paleontologist. One particularly poignant observation in Teilhard's book entails the notion that "evolution" is becoming an increasingly optional process. Teilhard points to the societal problems of isolation and marginalization as huge inhibitors of evolution, especially since evolution requires a unification of consciousness. He states that "no evolutionary future awaits anyone except in association with everyone else." Teilhard argued that the human condition necessarily leads to the psychic unity of humankind, though he stressed that this unity can only be voluntary; this voluntary psychic unity he termed "unanimization." Teilhard also states that "evolution is an ascent toward consciousness", giving encephalization as an example of early stages, and therefore, signifies a continuous upsurge toward the "Omega Point", which for all intents and purposes, is God.

Going back to the Western Mystery Tradition, starting first in Ancient Egypt, Ancient Greece, Rome and Israel, while it contains many characteristics from the Pagan people of Ancient Britain and Scandinavia, such as the Celts. Other places which contributed to the Western mystical tradition are the Babylon and Persia. Ancient figures associated with the Western tradition include Plato, Pythagoras philosophers, Hermes Trismegistus, Akhenaten and other pharaohs of Ancient Egypt.

Ancient Egypt and Ancient Greece were the most known sources of what we currently call Western Mystery Tradition. Egypt was considered more advanced in mysticism, and thus many Ancient Greek philosophers travelled to Egypt in order to learn their traditions. Some people believe that certain traditions may have been imported to Egypt from the "lost continent" of Atlantis.

The introduction of Christianity influenced the tradition deeply, but during the dark ages the ancient Western Mystery Tradition was heavily opposed by the Christian Church .

However, the Western tradition managed to remain alive in Medieval France, Medieval Britain, Medieval Germany and other places, mainly due to the work of many secretive esoteric orders such as the 17th century Rosicrucians. In the middle ages, although Christianity opposed occultism, many people remained interested in Astrology and some kings or queens had personal astrologers for advice.

After the 19th century the Western Mystery Tradition started becoming more and more famous among the general public who started again being interested in subjects such as witchcraft, ritual magic, mysticism, divination, Rosicrucianism, Freemasonry, occultism, spiritism and astrology. The separation of church and state, the democracy and the advances in personal freedom of thought and speech apparently helped in this revival.

The preservation of the secret teachings of the Western Mystery Tradition was endangered again during the Second World War, due to the Nazi regime in Germany. The Nazi regime was strongly opposed to the mystical secret societies which acted as the guardians of the secret teachings. North America remained free, and the American orders helped to revive the mystical tradition in Europe after the Nazi's defeat by the Allied Forces.

Nowadays, in this twenty-first century, the Tradition is experiencing a profound revival in North America and Europe to the radical decline of instituted Christian Churches, while many Western Mystical Organisations have presence all over the world. Today the tradition is undergoing an import of Eastern ideas, mainly Taoism, Tantra, Buddhism, Hinduism and Yoga, which began mainly by the Theosophical Society of the 19th century and now is continued by many people with syncretic or eclectic backgrounds.

Nowadays, in this New Age, Gnosticism as we already know, is experiencing something of a revival, despite its status within church history as a vanquished Christian heresy. The Christian Churches are no longer listened to, at least in the West, and they have to review their dogmas, unless they may close their doors definitely. The magazine Gnosis, which bills itself as a "Journal of Western

Inner Traditions," began publication in 1985 with a circulation of 2,500. As of September 1990, it sported a circulation of 11,000. Gnosis regularly runs articles on Gnosticism and Gnostic themes such as "Valentinus: A Gnostic for All Seasons."

Some have created institutional forms of this ancient religion. In Palo Alto, California, priestess Bishop Rosamonde Miller officiates the weekly gatherings of Ecclesia Gnostica Myteriorum (*Church of Gnostic Mysteries*), as she has done for the last eleven years. The chapel holds forty to sixty participants each Sunday and includes Gnostic readings in its liturgy. Miller says she knows of twelve organizationally unrelated Gnostic churches throughout the world. Stephan Hoeller, a frequent contributor to Gnosis, who since 1967 has been a bishop of Ecclesia Gnostica in Los Angeles, notes that "Gnostic Churches...have sprung up in recent years in increasing numbers." He refers to an established tradition of "wandering bishops" who retain allegiance to the symbolic and ritual form of Orthodox Christianity while reinterpreting its essential content.

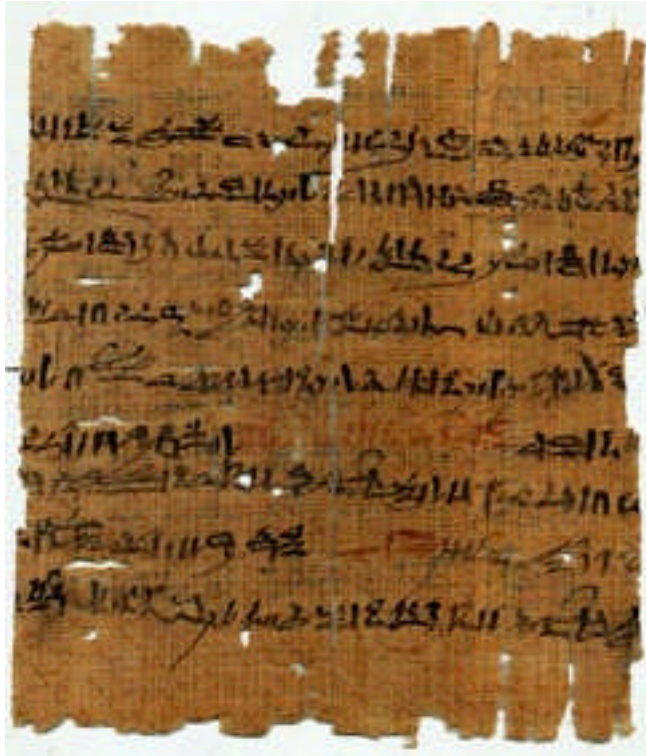
Of course, these exotic-sounding enclaves of the esoteric are minuscule when compared to historic Christian denominations. But the real challenge of Gnosticism is not so much organizational as intellectual. Gnosticism in its various forms has often appealed to the alienated intellectuals who yearn for spiritual experience outside the bounds of the ordinary.

The Swiss Psychologist Carl Gustav Jung, a constant source of inspiration for the New Age, did much to introduce Gnosticism to the modern world by viewing it as a kind of proto-depth psychology, a key to psychological interpretation. According to Stephan Hoeller, author of many works such as "The Gnostic Jung", writes "it was Jung's contention that Christianity and Western culture have suffered grievously because of the repression of the Gnostic approach to religion, and it was his hope that in time this approach would be reincorporated in our culture, our Western spirituality."

In his *Psychological Types*, Jung praised "the intellectual content of Gnosis" as "vastly superior" to the Orthodox Church. He also affirmed that, "in light of our present mental development (Gnosticism) has not lost but considerably gained in value."

A variety of esoteric groups have roots in Gnostic soil. Madame Helena P. Blavatsky, who founded Theosophy in 1875, viewed the Gnostics as precursors of modern occult movements and hailed them for preserving an inner teaching lost to orthodoxy. Theosophy and its various spin-offs -- such as Rudolf Steiner's Anthroposophy, Alice Bailey's Arcane School, Guy and Edna Ballard's "I Am" movement, and Elizabeth Clare Prophet's Church Universal and

Triumphant -- all draw water from this same well; so do various other esoteric groups, such as Rosicrucianism. These groups share an emphasis on esoteric teaching, the hidden divinity of humanity, and contact with nonmaterial higher beings called masters or adepts.



A four-part documentary called "The Gnostics" was released in mid-1989 and shown in one-day screenings across the country along with a lecture by the producer. This ambitious series charted the history of Gnosticism through dramatizations and interviews with world-renowned scholars on Gnosticism such as Gilles Quispel, Hans Jonas, and Elaine Pagels.

A review of the series in a New Age-oriented journal noted: "The series takes us to the Nag Hammadi find where we learn the beginnings of the discovery of texts called the Gnostic Gospels that were written

around the same time as the gospels of the New Testament but which were purposely left out." The review refers to one of the most sensational and significant archaeological finds of the twentieth century; a discovery seen by some as overthrowing the orthodox view of Jesus and Christianity forever.

Gnosticism today, Neo-Gnostics, or Gnostic sympathizers should be aware of some Gnostic elements which decidedly clash with modern tastes. First, although Pagels, like Jung and Assagioli, has shown the Gnostics in a positive psychological light, the Gnostic outlook is just as much theological and cosmological as it is psychological. The Gnostic message is all of a piece, and the psychology should not be artificially divorced from the overall world view. In other words, Gnosticism should not be reduced to psychology and psychosynthesis only -- as if we know better what a Basilides or a Valentinus really meant than they did.

The Gnostic manuscripts do not present their system as a crypto-psychology (*with various cosmic forces representing psychic functions*), but as a religious and theological explanation of the origin and operation of the universe. Those who want to adopt consistently Gnostic attitudes and assumptions should keep in mind what the Gnostic texts -- to which they appeal for authority and credibility -- actually say.

Second, the Gnostic rejection of matter as illusory, evil, or, at most, second-best, is at odds with many New Age sentiments regarding the value of nature and the need for an ecological awareness and ethic. Trying to find an ecological concern in the Gnostic Corpus is on the order of harvesting wheat in Antarctica. For the Gnostics, as Gnostic scholar PHEME PERKINS puts it, "most of the cosmos that we know is a carefully constructed plot to keep humanity from returning to its true divine home."

Third, Pagels and others to the contrary, the Gnostic attitude toward women was not proto-feminist. Gnostic groups did sometimes allow for women's participation in religious activities and several of the emanational beings were seen as feminine. Nevertheless, even though Ms. Magazine gave The Gnostic Gospels a glowing review, women fare far worse in Gnosticism than many think. The concluding saying from the Gospel of Thomas, for example, has less than a feminist ring:

Simon Peter said to them, "Let Mary leave us, for women are not worthy of life."

Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven."

The issue of the role of women in Gnostic theology and community cannot be adequately addressed here, but it should be noted that the Jesus of the Gospels never spoke of making the female into the male -- no doubt because Jesus did not perceive the female to be inferior to the male. Going against social customs, He gathered women followers, and revealed to an outcast Samaritan woman that He was the Messiah -- which scandalised His own disciples (John 4:1-39). The Gospels also record women as the first witnesses to Jesus' resurrection (Matthew 28:1-10) -- and this in a society where women were not considered qualified to be legal witnesses.

Fourth, despite an emphasis on reincarnation, several Gnostic documents speak of the damnation of those who are incorrigibly non-Gnostic, particularly apostates from Gnostic groups. If one chafes at the Jesus of the Gospels warning of "eternal destruction," chafings are likewise readily available from Gnostic doomsayers.

Concerning the Gnostic-Orthodox controversy, biblical scholar F. F. Bruce is so bold as to say that "there is no reason why the student of the conflict should shrink from making a value judgment: the Gnostic schools lost because they deserved to lose." The Gnostics lost once, but do they deserve to lose again? Absolutely, not.

Gnosticism and Depth Psychology

Throughout the twentieth Century the new scientific discipline of Depth Psychology has gained much prominence. Among the depth psychologists who have shown a pronounced and informed interest in Gnosticism, a place of signal distinction belongs a great deal to Carl Gustav Jung. Jung was instrumental in calling attention to the Nag Hammadi library of Gnostic writings in the 1950's because he perceived the outstanding psychological relevance of Gnostic insights.

The noted scholar of Gnosticism, G. Filoramo, wrote: "Jung's reflections had long been immersed in the thought of the ancient Gnostics to such an extent that he considered them the virtual discoverers of 'depth psychology' . . . ancient Gnosis, albeit in its form of universal religion, in a certain sense prefigured, and at the same time helped to clarify, the nature of Jungian spiritual therapy."

Gnosticism is both religion and psychology, and this is recognition as being both. Most mythologies found in Gnostic scriptures possess psychological relevance and applicability. For instance the blind and arrogant creator-demiurge bears a close resemblance to the alienated human ego that has lost contact with the ontological Self. Also, the myth of Sophia resembles closely the story of the human psyche that loses its connection with the collective unconscious and needs to be rescued by the Self. Analogies of this sort exist in great profusion.

Many esoteric teachings have proclaimed, "As it is above, so it is below." Our psychological nature (*the microcosm*) mirrors metaphysical nature (*the macrocosm*), thus Gnosticism may possess both a psychological and a religious authenticity. Gnostic psychology and Gnostic religion need not be exclusive of one another but may complement each other within an implicit order of wholeness. Gnostics have always held that divinity is immanent within the human spirit, although it is not limited to it. The convergence of Gnostic religious teaching with psychological insight is thus quite understandable in terms of time-honoured Gnostic principles.

Around Jesus the Nazarene, called the Christ or Messiah



Jesus the Nazarene, commonly called "Jesus Christ" in traditional Christianity, we know from history as well as from the collected works, Old and New Testament, commonly called the Bible, that he was born, lived and died, spending his life philanthropically teaching and preaching, spreading a new message of hope and love, which may have cost his life, at a time of Roman invasion.

Unlike narrated in the canonical Gospels, Jesus' crucifixion and resurrection are not mentioned in the Gnostic writings and neither do any of the hundred and fourteen sayings in the Gospel of Thomas directly refer to these events, of primal importance in Christianity's history. Thomas's Jesus is a dispenser of wisdom, not the crucified and resurrected Lord.

Jesus speaks differently of the Kingdom of God as in the Canonical Gospels: "The Kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father. But if you will not know yourselves, you dwell in poverty and it is you who are that poverty."

Other Gnostic manuscripts centre on the same theme. In the Book of Thomas the "Contender", Jesus speaks "secret words" concerning self-knowledge and realisation: "For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge of the depth of the all."

Dr. Pagels observes that many of the Gnostics "shared certain affinities with contemporary methods of exploring the "Self" through psychotherapeutic techniques." This includes the premises that, first, many people are unconscious of their true condition and, second, "that the psyche bears within itself the potential for liberation or destruction."

In fact, the heart of the human problem is “ignorance”, sometimes called "sleep," "intoxication," or "blindness", of which Christian leaders have made profit of, and this during thousand years leadership. However, Jesus redeems man from such ignorance. The Gnostic and writer Stephan Hoeller says that in the Valentinian system "there is no need whatsoever for guilt, for repentance from so-called sin, neither is there a need for a blind belief in vicarious salvation by way of the death of Jesus." Rather, Jesus, like Buddha, Krishna, is the Saviour in the sense of being a "spiritual maker of wholeness" who cures us of our sickness of ignorance.



Those manuscripts that discuss Jesus' crucifixion and resurrection display a variety of views revealing some common themes, however, one must not break with reality. Religion always contains an amount of legends and myths, not compatible in this twenty-first century, the scientific age on all levels of life. James is consoled by Jesus in the First Apocalypse of James: "Never have I suffered in any way, nor have I been distressed. And this people has done me no harm."

In the Second Treatise of the Great Seth, Jesus says, "I did not die in reality, but in appearance." Those "in error and blindness....saw me; they punished me. It was another, their father, who drank the gall and vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was rejoicing in the height overall....And I was laughing at their ignorance."

John Dart discerned that the Gnostic stories of Jesus mocking his executors reverse the accounts in Matthew, Mark, and Luke where the soldiers and chief priests (Mark 15:20) mock Jesus. In the Canonical Gospels, Jesus does not deride or mock His tormentors; on the contrary, while suffering from the cross, He asks the Father to forgive those who nailed Him there.

In the teaching of Valentinus and followers, the death of Jesus is movingly recounted, yet without the New Testament significance, of bloodshed for mankind as taught in Christian Dogmas. Although the Gospel of Truth says that "his death is life for many," it views this life-giving in terms of imparting the gnosis (*knowledge*), not removing sin. “Gnosis” is ignored in traditional Christianity, to keep the believers as much as possible in ignorance. Rather difficult today, in this scientific age. Dr. Pagels says that rather than viewing Christ's death as a sacrificial offering to atone for guilt and sin, the Gospel of

Truth "sees the crucifixion as the occasion for discovering the divine self within."



In spite of all this, a resurrection is affirmed in the *Treatise on the Resurrection*: "Do not think the resurrection is an illusion. It is no illusion, but it is truth! Indeed, it is more fitting to say that the world is an illusion rather than the resurrection." Yet, the nature of the post-resurrection appearances differs from the biblical accounts. Jesus is disclosed through spiritual visions rather than physical circumstances. However, there is no proof whatever as to the resurrection of Jesus the Nazarene, as no one saw him "rise" from the tomb. He may have been in the tomb, and removed from it to another unknown sepulchre, not dead but still alive, etc. So many things

may have happened by the local authorities or others to secure "tranquillity" among his adepts, and the people around.

The Resurrected Jesus in Gnosticism is the Spiritual Revealer who imparts secret wisdom to the selected few. The tone and content of Luke's account of Jesus' resurrection appearances is a great distance from Gnostic accounts: "After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God" (Acts 1:3).

By now it should be apparent that the biblical Jesus has little in common with the Gnostic Jesus. He is viewed as a Redeemer in both cases, yet his nature as a Redeemer and the way of redemption diverge at crucial points. We shall now examine some of these major Christian Dogmas.

As in the New Age teaching in general, the Gnostics tended to divide Jesus from the Christ. For Valentinus, Christ descended on Jesus at his baptism and left before his death on the cross. Much of the burden of the treatise *Against Heresies*, written by the early Christian theologian Irenaeus, was to affirm that

Jesus was, is, and always will be, the Christ. He says: "The Gospel...knew no other son of man but Him who was of Mary, who also suffered; and no Christ who flew away from Jesus before the passion; but Him who was born it knew as Jesus Christ the Son of God, and that this same suffered and rose again."

Irenaeus goes on to quote John's affirmation that "Jesus is the Christ" (John 20:31) against the notion that Jesus and Christ were "formed of two different substances," as the Gnostics taught.

In dealing with the idea that Christ did not suffer on the cross for sin, Irenaeus weakly argues that Christ never would have exhorted His disciples to take up the cross if He in fact was not to suffer on it Himself, but fly away from it.[]

For the Church-father Irenaeus (*a disciple of Polycarp, who himself was a disciple of the apostle John*), the suffering of Jesus the Christ was paramount. It was indispensable to the apostolic "rule of faith" that Jesus Christ suffered on the cross to bring salvation to His people. In Irenaeus's mind, there was no divine spark in the human heart to rekindle; self-knowledge was not equal to God-knowledge. Rather, humans were stuck in sin and required a radical rescue operation. Because "it was not possible that the man...who had been destroyed through disobedience, could reform himself," the Son brought salvation by "descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation."

This harmonizes with the words of Polycarp: "Let us then continually persevere in our hope and the earnest of our righteousness, which Jesus Christ, "who bore our sins in His own body on the tree" [1 Pet. 2:24], "who did no sin, neither was guile found in his mouth" [1 Pet. 2:22], but endured all things for us, that we might live in Him."

Polycarp's mentor, the apostle John, said: "This is how we know what love is: Jesus Christ laid down his life for us" (1 John 3:16); and "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins" (4:10).

Jesus the Nazarene in the Gnostic manuscripts is predominantly a dispenser of cosmic wisdom who discourses on obscure themes like the spirit's fall into matter. Jesus Christ certainly taught theology, but he dealt with the problem of pain and suffering in a far different way. He suffered for us, rather than escaping the cross or lecturing on the vanity of the body.

In Gnosticism, the inherent problem of humanity derives from the misuse of power by the ignorant creator and the resulting entrapment of souls in matter.

The Gnostic Jesus alerts us to this and helps rekindle the divine spark within. In the biblical teaching, the problem is ethical; humans have sinned against a good Creator and are guilty before the throne of the universe.

In Gnosticism, the world is bad, but the soul -- when freed from its entrapments -- is good. For Christianity, the world was created good (Genesis 1), but humans have fallen from innocence and purity through disobedience (Gen. 3; Rom. 3). Yet, the message of the gospel is that the One who can rightly prosecute His creatures as guilty and worthy of punishment has deigned to visit them in the person of His only Son -- not just to write up a firsthand damage report, but to rectify the situation through the Cross and the Resurrection.

In light of these differences, the significance of Jesus' literal and physical resurrection should be clear. For the Gnostic as well as for every honest one today, which abhors matter and seeks release from its grim grip, the physical resurrection of Jesus is unimaginable, if not absurd and ridicule. A material resurrection would be counterproductive and only recapitulate the original problem. Rather throughout the four canonical Gospels, Jesus the Nazarene displays a positive attitude toward "Creation".

If Jesus recommends fasting and physical self-denial on occasion, it is not because matter is unworthy of attention or an incorrigible roadblock to spiritual growth, but because moral and spiritual resolve may be strengthened through periodic abstinence (Matt. 6:16-18; 9:14-15). Jesus fasts in the desert and feasts with His disciples. The created world is good, but the human heart is corrupt and inclines to selfishly misuse a good creation. Therefore, it is sometimes wise to deny what is good without in order to inspect and mortify what is bad within.

If Jesus is the Christ, the Messiah, who comes to restore God's creation, He must come as one of its own, a bona fide man. Although Gnostic teachings show some diversity on this subject, they tend toward the doctrine that the descent of the Christ was spiritual and not material, despite any appearance of materiality. It was even claimed that Jesus left no footprints behind him when he walked on the sand.

From a biblical view, materiality is not the problem, but disharmony with the Maker. Adam and Eve were both material and in harmony with their good Creator before they succumbed to the Serpent's temptation. Yet, in biblical reasoning, if Jesus is to conquer sin and death for humanity, He must rise from the dead in a physical body, albeit a transformed one. A mere spiritual apparition would mean an abdication of material responsibility.

For this reason, at Pentecost, as found in the Acts of the Apostles (one of Irenaeus, twenty-seven chosen manuscripts), the apostle Peter preached Jesus of

Nazareth as "a man accredited by God to you by miracles, wonders and signs" (Acts 2:22) who, though put to death by being nailed to the cross, "God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him" (v. 24). Peter then quotes Psalm 16:10 which speaks of God not letting His "Holy One see decay" (v. 27). Peter says of David, the psalm's author, "Seeing what was ahead, he spoke of the resurrection of Christ, that he was not abandoned to the grave nor did his body see decay. God raised Jesus to life" (vv. 31, 32).

Because of the work of Irenaeus, and his collected works, called the New Testament, the Gnostic Jesus is divided from the Jesus of the Gospels over his relationship to Judaism, and other historical events. For Gnostics, the God of the Old Testament is somewhat of a cosmic clown, neither ultimate nor good. In fact, many Gnostic manuscripts invert the meaning of Old Testament stories in order to ridicule him. For instance, the serpent and Eve are heroic figures who oppose the dull deity in the Hypostasis of the Archons (the Reality of the Rulers) and in On the Origin of the World.

The Jesus the Nazarene found in the New Testament quotes the prophets, claims to fulfil their prophecies, and consistently argues according to the Old Testament revelation, despite the fact that He exudes an authority equal to it. Jesus says, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them" (Matt. 5:17).

He corrects the Sadducees' misunderstanding of the afterlife by saying, "Are you not in error because you do not know the Scriptures..." (Mark 12:24). To other critics He again appeals to the Old Testament: "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me" (John 5:39).

When Jesus appeared after His death and burial to the two disciples on the road to Emmaus, He commented on their slowness of heart "to believe all that the prophets have spoken." He asked, "Did not the Christ have to suffer these things and then enter into glory?" Luke then records, "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24:25-27).

For both Jesus and the Old Testament, the supreme Creator is the Father of all living. They are one and the same.

Many Gnostic treatises speak of the ultimate reality or godhead as beyond conceptual apprehension. Any hope of contacting this reality -- a spark of which

is lodged within the Gnostic -- must be filtered through numerous intermediary beings of a lesser stature than the godhead itself.

The modern thought can be resumed along the revolutionary writings of Teilhard de Chardin, Carl Gustav Jung, and Roberto Assagioli.

Quoting Pierre Teilhard de Chardin:

Teilhardian spirituality and his path to God, the Unique, are fresh and new in many ways. Here are a few that will be discussed in greater detail later on:

1. A New Starting Point

Teilhard's spirituality, Gnostically inclined, takes a different starting point from most classic approaches to God. Unlike those approaches which require that you spurn the world in order to love God, Teilhard wrote *The Divine Milieu* for those who love passionately both God, the Universal Mind AND the world.

2. Picturing God

In addition to the two classical ways of picturing God—either far away in heaven (*transcendent*) or living within your heart (*immanent*)—Teilhard's spirituality presents a third, much more comprehensive way to view our relationship with God. God is the One in whom we live and move and have our being. This is a way that was recognized in ancient times but never emphasized by formal religions.

3. Evolution and Science

Teilhard's spirituality embraces and accepts the findings of modern science, especially the laws of evolution, which are at the roots of his thought. His approach does not distance itself from science, progress, complexity, modern life, information technology, or the media, as traditional spiritualities tend to do.

4. A Shared Destiny

Teilhard takes traditional individual spirituality—my personal relationship to God and my personal enlightenment or salvation—and expands it to become part of the grand project envisioned by God for humanity—a shared planetary destiny.

5. Role of Human Effort

Teilhard shows how all our human efforts to create a better world are really ways to further God's planetary project, and so our actions are much more significant than just ways for us to get higher grades on our heavenly report card, as some traditional spiritualities would infer.

6. Valuing Suffering

Teilhard offers a powerful way of interpreting human suffering.

7. Enriching Interpersonal Life

Teilhard offers a new way to, and motivation for, inter-human communion, in addition to communion with God.

8. The Eucharist

Teilhard offers an expanded understanding of the Eucharistic mystery.

There are many other new aspects of Teilhard's spirituality to learn about, but these will get you started on his revolutionary path to God.

Teilhard, Jung and Assagioli common thoughts

The idea of everything and everyone finally "converging" towards its final goal of total unity (*the Universal All or Mind is finally come back together into its original of oneness*) - is termed by Teilhard de Chardin as the "OMEGA POINT". It is at this time that "Consciousness can find a whole new sense of unity" - which is termed "Christ" or "Christ Consciousness".

Are science and theology reconcilable in terms of evolution? As the eminent scientist and cosmic mystic, Pierre Teilhard de Chardin (1881-1955) presented a dynamic worldview in which he argued that our species does occupy a special place within a spiritual universe and that it is evolving toward an Omega Point as the end-goal of humankind on this planet.

According to Pierre Teilhard de Chardin, during this "Omega Point Era", men would become "Christs", and collectively, Humanity as a whole would become "The Christ".

An inspired Christian Writer, who wrote back in the 1800's and very early 1900's had this to say about the coming religious counterfeit:

"There are those who are watching and waiting and working for our Lord's appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth that they will accept the counterfeit. Humanity is hailed as God." Ellen White, Testimonies to Ministers, page 365

Take note that Ellen White (*Sabbatarian, and founder of the Seventh-Day Adventists*) had said that Humanity as a whole would be "hailed as God".

The collective consciousness of all humanity united as one with their "all is one" attitude about life, would be considered as "The Christ Consciousness" and hailed as "God".

This Cosmic Christ is clearly a pantheistic "Christ" who supposedly resides in all of the Universe, in all of Nature, and in all of us who cooperate with the "Plan" to see the world in a "Holistic" way.

The notion of humanity evolving into as single consciousness has great appeal to searchers at this time and age, who are always anxious to attain to "higher levels of consciousness" and "greater states of oneness with the Universe and with all life." And Teilhard de Chardin's Philosophy provides just the scientific-sounding reasons for them to believe that all humans must evolve into a "Global Mind" state. Teilhard said:

"We are faced with a harmonised collectivity of consciousness equivalent to a sort of super-consciousness . The idea is that of the earth not only becoming enclosed in a single thinking envelope so as to form, functionally, no more than a single vast grain of thought..." page 251, The Phenomena of Man, Teilhard de Chardin.

Teilhard predicted that this development of "the world's single thinking envelope" which was also called the "Noosphere", ("*Nous*" means "*Mind*"), would be accompanied by 'the formation of an organico-social super-complex' The Planetisation of Mankind". -The Future of Man, Teilhard.

The idea is that we are to become "Planetary Citizens" who live our lives "for the good of society as a whole" and who are to give up our individual wills and rights and allow ourselves to surrender to the will of "The Planetary Mind".

"...to the monist (one who believes that all life is one) nothing exists or finally matters except the whole. For the elements of the world to become absorbed within themselves by separation from others, by isolation, is a fundamental error. The individual, if he is to fulfil and preserve himself,

must strive to break down every kind of barrier that prevents separate beings from uniting. His is the exaltation, not of egotistical autonomy but of communion with all others! Seen in this light the modern totalitarian regimes, whatever their initial defects, are neither heresies or biological regressions: they are in line with the essential trend of 'Cosmic Movement'." The Future of Man, Teilhard de Chardin, pages 46-47.

Then Teilhard goes on to give us three alternatives to choose from:

"...to cease to act, by some form of suicide; to withdraw through a mystique of separation; to fulfil ourselves individually by egotistically segregating ourselves from the mass; or to plunge resolutely into the stream of the whole in order to become a part of it." The Future of Man, Teilhard de Chardin, pages 46-47.

Pierre Teilhard de Chardin envisioned an evolving global mind in terms of love, spirit, information and technology. His extraordinary imagination anticipated a planetary internet of collective consciousness that foreshadows the emergence of a super-organism. Such insights continue to inspire enlightened intellects.

As a rigorous evolutionist, he saw reality grounded in energy (*not spirit*) and manifesting no evidence of a divine plan unfolding throughout this universe. Our species is linked to material nature and it is species-centric to claim that a mystical destiny awaits it at the end of cosmic time.

Teilhard was an unusual human being of intelligence, integrity and sensitivity. He experienced both the agony and ecstasy of time and change while serving on the blood-stained battlefield of a war-torn humanity, researching among the rocks and fossils of a remote past, and meditating in the deepest recesses of his reflecting soul. Perhaps, in the last analysis, Teilhard himself best represents the phenomenon of man.

In fact, the “Phenomenon of Man”, the great theme at the base of all psychological research work by Carl Gustav Jung and Roberto Assagioli, and what they have in common, the place of man in the collective consciousness.

Standing in the Collective Consciousness - A Quick Review

The *Collective, Transpersonal or Consciousness* refers to consciousness interacting or merging with or including the collective physical, psychic, and environment and beings. It then constitutes a network, group mind, or devic consciousness. Physically, it is not individuated the way that individual human consciousness is. On the subtle levels however, there may be individuated

collective consciousness; that is, a single "god" can manifest in many individual forms. It may be that these are what Rudolf Steiner's spiritual hierarchies are.

In the Inter-subjective sphere, the Collective, Transpersonal or Consciousness interacts or merges with or including the physical/psychic/spiritual or whatever level is applicable environment surrounding the individual, with and through which it interacts with the cosmic forces, the "field of influence" or in Theosophical and New Age thought the "aura" or psychic (etheric, "astral", and so on) energy field around an individual. From a subjective reference point, every "holon" is the centre of its own environment, and that environment is both a larger holon and also the aggregate of all the holons with which it is in contact at the time the "environment" is defined. (Being aware of course that holons, like all things, are constantly changing).

Collective and Cosmic Consciousness embodied on the physical level, whether human or nonhuman (e.g. devic), may take the form of any of these evolutionary "holons". I disagree with Wilber in that I do not feel it is necessary to strictly progress along these levels. In Theosophy also (*especially the Adyar and Alice Bailey traditions*), when the individual being has progressed beyond the human stage, he or she evolves eventually into a planetary, solar or cosmic logos, which in Theosophy is identified with the Supreme Absolute. In my view however the Theosophists are confusing the quantitative and qualitative dimensions, so that whilst consciousness may indeed expand to cosmic dimensions, that doesn't mean that one has to necessarily follow a strict physical holarchical path.

Also included here are collective thoughtforms and what the psychologists Carl Gustav Jung and Dr. Roberto Assagioli would call the "collective unconscious", again, these are Collective in scope, but in this case they are angelic as it were (*or in their terminology archetypal*) rather than objective physical.



Most galaxies form new stars at a fairly slow rate, but members of a rare class known as "starburst" galaxies blaze with extremely active star formation. The galaxy NGC 3310 is one such starburst galaxy that is forming clusters of new stars at a prodigious rate. Scientists using NASA's Hubble Space Telescope are perfecting a technique to determine the history of starburst activity in NGC 3310 by studying the colours of its star clusters.

We are living in dangerous and difficult days! Many people are stressed for NOTHING, and have no time for their children, no time for their neighbours, no time to seek spiritual truths.

Because the "elite" of this world is aware that an "Awakening" will destroy their egoistic triggered "habitat", removing the controlling possibilities to their parasitic system, they do everything to keep people on a low level of awareness!

Only the fact that most people are not aware of chemtrails demonstrates their power in hypnotizing the masses through their television and mass-media network. The slaves of this world do not notice anything because they concentrate their mind on X-Box, Playstation and their cell phones. Instead to raise their heads and observe the pattern in heaven they look down to a human created illusion. They sacrifice their precious life force on weekends in clubs, discos and a destructive way of life. Why?

Therefore to be prepared for this great event everybody should recognize their own individual spiritual need. Reading the Bible and even applying it, is not sufficient, there are other high moral standards of the New Age replacing worn-out and unrealistic ideas, helping to prepare for the transition into the New World. Keep your life as simple as possible, detached from all materialistic

desires that are induced by advertisement. Try to build up social skills, technical skills, be creative! The best way to prepare is to find the way to the Unique, the highest source of consciousness and love. Today's high moral standards are:

Law of Right Human Relations
Law of Group Endeavour
Law of Spiritual Approach

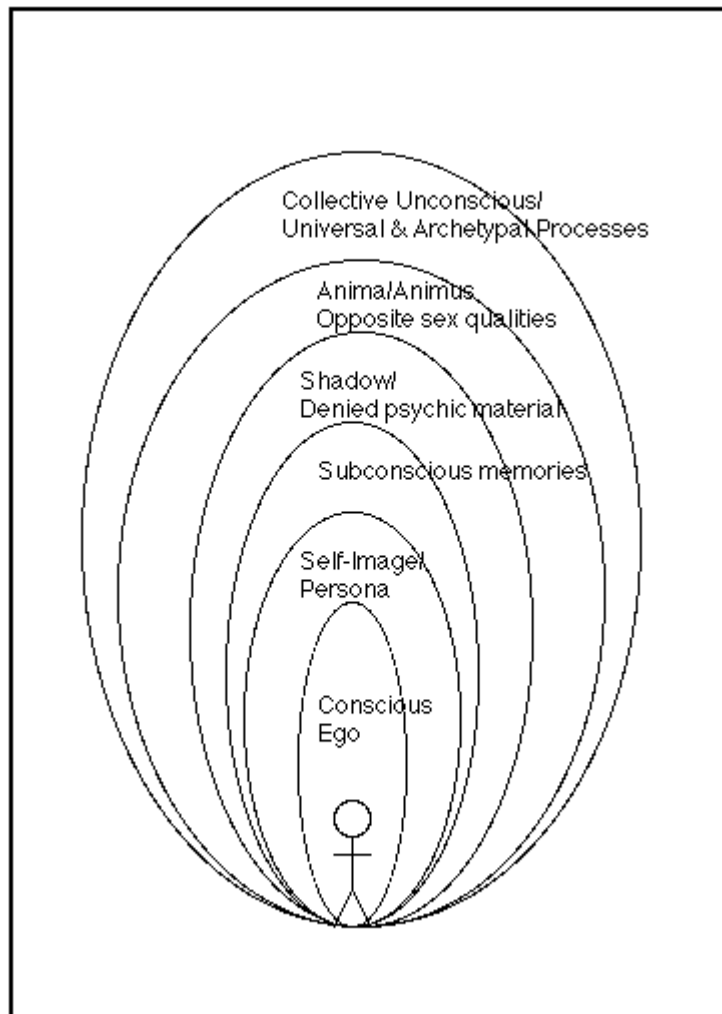
Principle of Goodwill
Principle of Unanimity
Principle of Essential Divinity

Clear Definition

We are living in a time, the New Aquarian Age, where science radically replaces the traditional Western religions, as they are now out of date. The more, as those religions are unwilling to update their beliefs and dogmas, they will gradually as they already do, disappear from the face of the Earth. If we want to approach the collective consciousness scientifically, we must first develop a clear definition of what we believe it uniquely is, based upon our experience and observation. For me even to write this paper, I have had to do so. Otherwise, I cannot suggest the areas of research that may be relevant and fruitful.

It is not unusual to find conceptual unclarity and confusion when the dimensions of a phenomenon are first being explored. But if we wish to observe and measure relevant variables, conduct methodologically sound research, and develop findings and conclusions that are valid and reliable, then we must define collective consciousness in a way that is clear, that is as simple and parsimonious as possible, and that can be operationalised (*i.e., contains variables that are measurable*).

Humanity today, without religion, is embarking on an exciting journey, exploring ways to consciously use our collective wisdom and power to benefit the common good. In some ways, these communal methods have been known in the wisdom traditions for a long time. But, in other ways, we are approaching them fresh. First, we are exploring them scientifically, moving from an arena of metaphysics and belief, to an arena of experimentation, practice and methodologies that can be used to train many people. Second, we are harnessing the true nature of healing and creativity, which involves relationship-centred and collaborative approaches, and coming into individual, organizational and societal wholeness, both of which are inherently spiritual and sacred by nature. Third, we are beginning to consciously learn how to work with field effects, and to assume individual responsibility for our crucial contributions to the health and creativity of our relationships, our organizations, our communities and our culture.



The Psychologist Carl Gustav Jung, and even Roberto Assagioli, psychosynthesisist, saw the human psyche as made up of layers or strata (*see diagram above*).

First is the conscious mind. The ego is the term given to the organisation of the conscious mind, being composed of conscious perceptions, memories, thoughts, and those mental contents that the ego does not recognise fall into the “Personal Unconscious”. The Personal Unconscious is made up of suppressed and forgotten memories, traumas, etc. All psychic contents which are either too weak to reach consciousness, or which are actively suppressed by the ego, because the latter is threatened by them.

So far Carl Gustav Jung is in agreement with his old teacher Freud, in supposing the existence of the Unconscious mind, which includes all that is not immediately accessible to everyday waking consciousness (*i.e. the Conscious mind or Ego*). Conscious and Unconscious are thus the two opposed parts of the psyche.

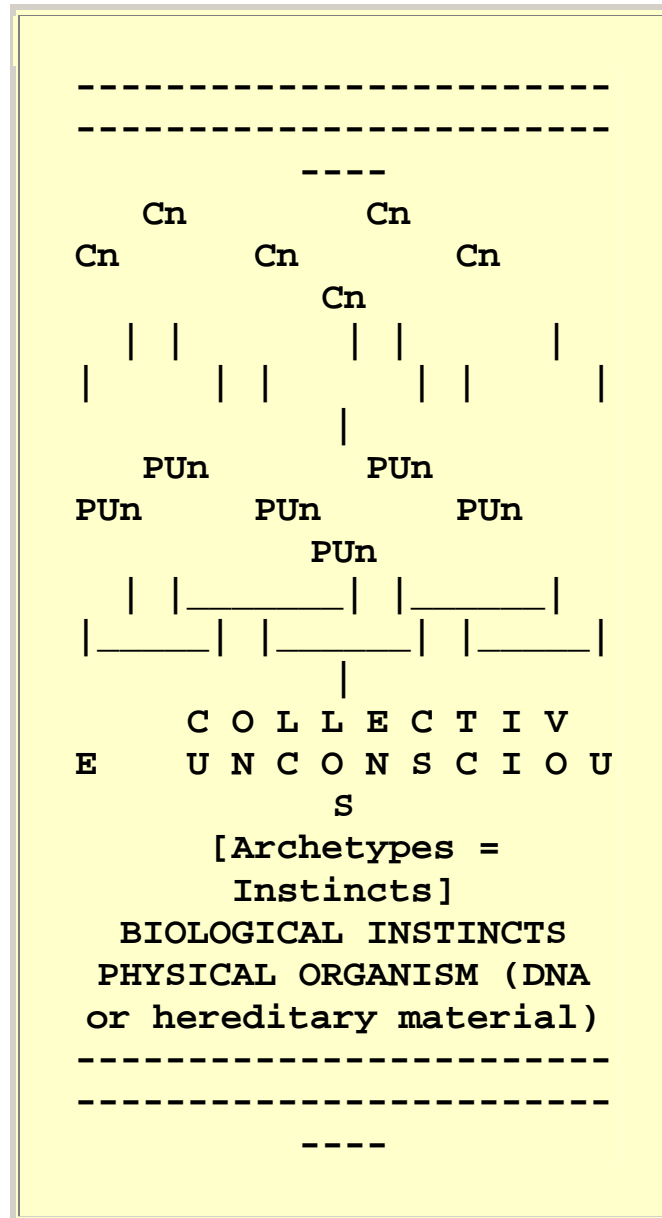
Carl Gustav Jung's great contribution however was to divide the Unconscious itself into two very unequal levels: the more superficial Personal, and the deeper Collective, Unconscious.

Everyone has their own Personal Unconscious. The Collective Unconscious in contrast is universal. It cannot be built up like one's personal unconscious is; rather, it predates the individual. It is the repository of all the religious, spiritual, and mythological symbols and experiences. Its primary structures - the deep structures of the psyche, in other words - Jung called "Archetypes"; a later-Hellenistic Platonic and Augustinian Christian term that referred to the spiritual forms which are the pre-existent prototypes of the things of the material world. Interpreting this idea psychologically, Jung stated that these archetypes were the conceptual matrixes or patterns behind all our religious and mythological concepts, and indeed, our thinking processes in general.

Actually, Jung's choice of the term "archetype" is in some senses misleading. For in the late Platonic tradition, the archetypes constitute a totally spiritual reality; the original perfect spiritual reality or realities which generates the imperfect physical realities; the "thoughts in the mind of God" of Stoicism and Platonic Christianity.

However, Carl Gustav Jung interprets his archetypes in a biological sense. He says (no doubt due to the Darwinian influence of his age) that they are "inherited", and that they "have existed since remotest times". Yet even "remotest times" can still be located temporally. Such times may have occurred an enormously long time ago, but they are still temporal. Plato and his successors would never speak of the Ideas or Archetypes or Spiritual Prototypes coming into being in some primordial past; for they saw these as spiritual realities, and therefore eternal; beyond time altogether.

For Jung then, the Collective Unconscious is not, as many of his popularisers claim, a kind of "Universal Mind" or metaphysical reality, like the Platonic World of Forms, but rather an ultimately biological reality. The Spiritual concepts of Platonism are not seen as metaphysical, but biological, or rather, psycho-biological. The Jungian schema can thus be represented as follows:



Jung's biological theory of the Collective Unconscious.

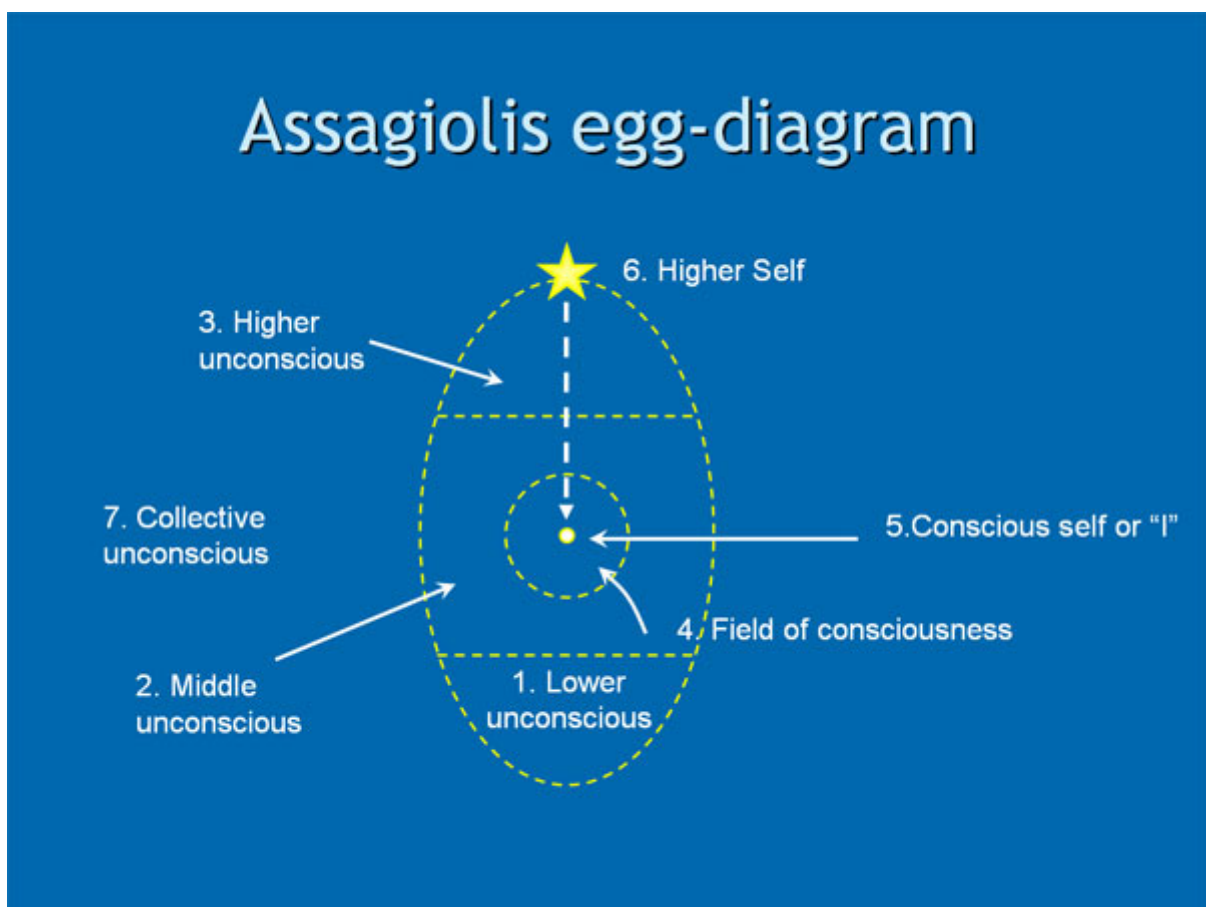
Now, it cannot be denied that there is a sub-physical (*the biological subconscious*) as well as a supra-physical (*the psychic unconscious*). Yet care must be taken not to confuse the two. And it seems to me logical to assume that the motifs Jung was concerned with - the psycho-spiritual forces of transformation - pertain to the supra-physical rather than the sub-physical.

Certainly, later in life Jung downplayed the "biological" aspect of his psychology, and even discarded it altogether, preferring to see the archetypes in a more Platonic sense of pre-existent spiritual entities. And in his voluminous alchemical writings he was more concerned with the dynamics of the psyche, and its transformation, than with explaining how the psyche or the archetypes

came about in the first place. So it would be unfair to judge Jung on these grounds. Jung himself obviously did not consider abstract theories concerning the metaphysical or cosmological origin of the archetypes as important a practical here-and-now understanding of how the psyche worked, and how spiritual transformation and the growth to greater wholeness occur.

Coming now to Dr. Roberto Assagioli, M.D. In order to demonstrate how his developmental theory of man differs but a little from Carl Gustav Jung, and let us take a look at his Egg Diagram.

Dr. Roberto Assagioli's Egg Diagram (see Figure 4, in my drawing - below) is a presentation of the different unconscious and conscious levels of man.



The lower unconscious (1) encompasses first of all the elementary psychic activities that govern the organic life. It is also the seat of the fundamental drives, such as sexuality, self-preservation and aggressiveness, dreams and imaginations of an inferior kind, and many complexes, charged with intense emotion. If we compare Dr; Roberto Assagioli's definition with his levels of consciousness, we find that this area corresponds to the physical and lower emotions/imaginations.

The middle unconscious (2) is the pre-conscious, and the psychic elements are similar to those of the waking consciousness, so the exact nature of this content depends on the *stage of development* of the particular individual. It is, however, composed of the ordinary psychological functions of mind, emotions and imagination and to the corresponding *levels of consciousness*.

The higher unconscious (3) is associated with the levels of higher abstract mind, higher imagination, intuition and transpersonal will. That is why contact with these levels is experienced as “higher intuitions and inspirations – artistic, philosophical or scientific, ethical ‘imperatives’ and urges to humanitarian and heroic action” (*Roberto Assagioli*).

Assagioli also discriminates between different levels of self, according to the philosophy of emanation. The Universal Self (not represented in the above diagram; see my summary diagram in Figure 5) is the One Self (Brahman, God etc.) from which all other Selves arise and according to Dr. Roberto Assagioli (2002: 261): “All Transpersonal Selves can be considered as ‘points’ within the Universal Self.”

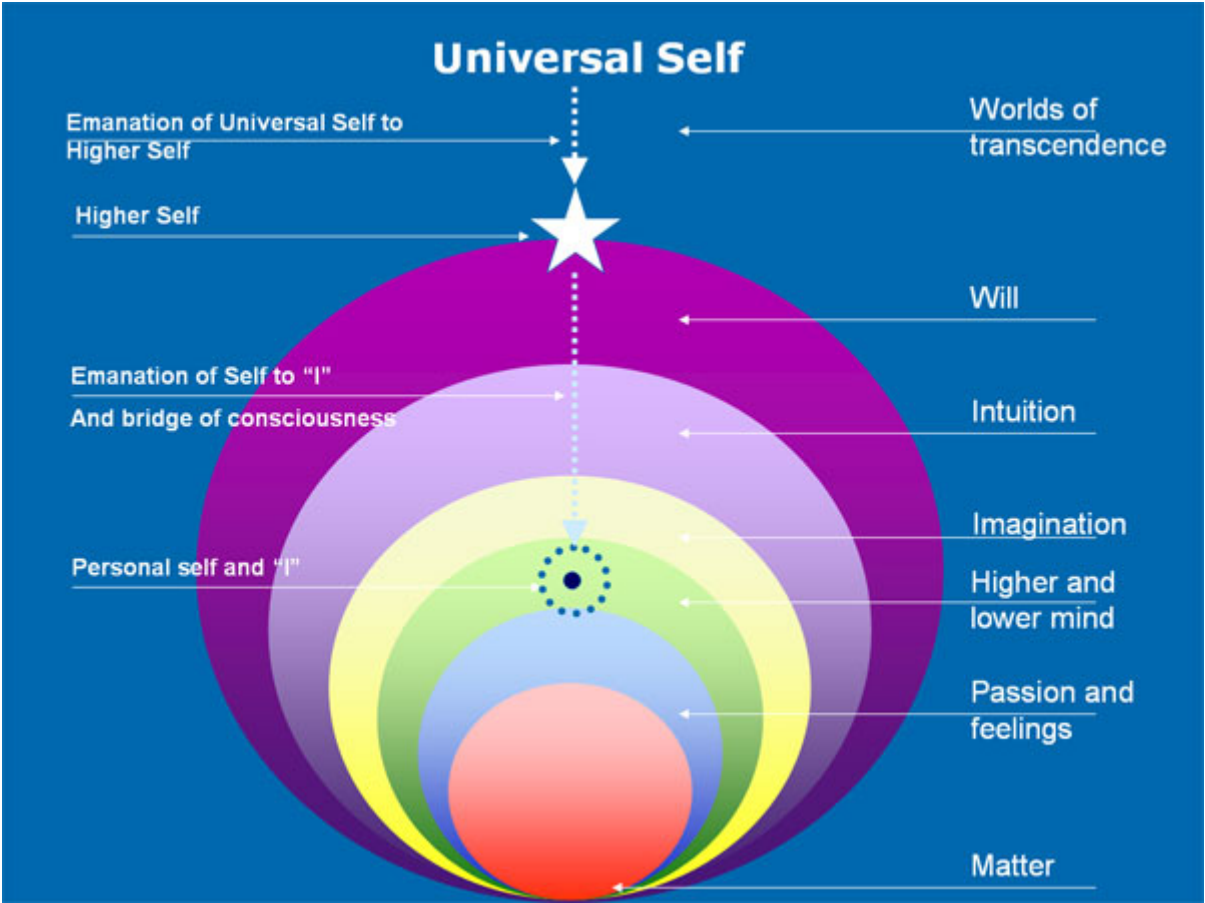
The living conscious human entity in man is at the centre of the Egg Diagram (5) and called the conscious self, or “I.” This self is a point of *pure consciousness and will*, and experienced as the inner observer and actor when disidentified from the content of consciousness (thoughts, emotions and sensations etc.). Very often we are so identified with the content of consciousness that we never experience this centre, but according to Dr. Roberto Assagioli (1975: 111) this is one of the major objectives in Psychosynthesis therapy to teach the client to step back (disidentify) and observe the contents in order to transform it.

The ‘I’ is a projection or emanation of its higher source, the Higher Self, in exactly the same way as the Higher Self is a projection of the Universal Self.

The Higher Self (6) is a blend of individual and universal consciousness, it “experiences universality but without “losing” itself within the vast Universal Self. It remains at the centre, Immovable.” (Roberto Assagioli, Undated 3: 5) The Higher Self is the cause and source for all the superconscious processes, but is itself not a process, but a point of pure universal being. (Roberto Assagioli)

There is only One Self on the highest existential and transcendent level of being, but in manifestation the One becomes the many due to the duality between Spirit and matter as been discussed earlier. It is very important to discriminate between the different levels of Self in order to avoid confusion of levels. Dr; Roberto Assagioli (cited in Besmer, 1973) states: “Such phrases as, ‘I am Brahman, I am The One’, need to be clearly qualified. They may express a metaphysical

ontological truth, but the personal self certainly has not reached that level of expansion of consciousness. It is a difference of development.” The relation between the three selves and the levels is demonstrated in (figure 5 – below).

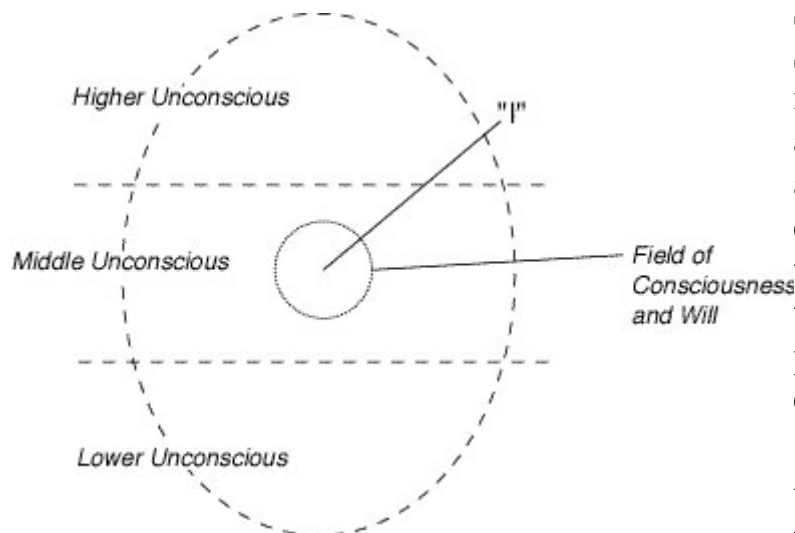


The field of consciousness (4) is where we can observe, evaluate and act on the incessant flow of the mind-stream coming from all parts of the unconscious areas. The individual is in an ongoing interchange with the collective unconscious (7). Psychic energies from all parts (higher and lower) of this vast general psychic environment are influencing the individual and are blended with the individual energies, which the individual at some time has identified with.



Dr. Roberto Assagioli, M.D., at the Wesak Convention, Sundial House, Tunbridge wells, Kent, U.K.

Some of the self's primary psychological functions is: identification, will, navigation, defences and integration. The self undergoes its own development through the basic waves and develops different types of identifications or self-sense on each level. According to Dr. Roberto Assagioli every human being possesses three major or basic selves. We have a gross self, or ego, a subtle self or soul and a causal formless self or Atman Self. The Atman Self is the ultimate Self and the transcendental witness and resembles Roberto Assagioli's Higher Self. Assagioli's Universal Self is similar to Brahman in the Hindu tradition. We are, of course, not necessary awakened to them but during peak experiences the two higher selves can temporarily enter the prevailing stage of consciousness.



Assagioli's Universal Self is similar to Brahman in the Hindu tradition. We are, of course, not necessary awakened to them but during peak experiences the two higher selves can temporarily enter the prevailing stage of consciousness.

According to Roberto Assagioli, Self-realisation is a process whereby the personal 'I' is making an ascent to its higher source *through the superconscious area* and the higher levels of consciousness. This is a crucial element in any Integral Approach and Roberto Assagioli is aligned with that.

John Firman and Ann Gila made some changes in the Egg.

One of John Firman and Ann Gila's central arguments for removing the Higher Self (Soul) from the top of the Egg Diagram (*see Figure 6, Firman/Gila, 2002: 20*) is derived from clients' experiences with the Higher Self (Soul) while in despair (lower unconscious) or in the mundane details of life. John Firman and Ann Gila argue that according to these experiences the Self must be present in all levels.

They believe in the omnipresence of the Self throughout all levels (Firman and Gila):

“Transcendence here denotes that Self cannot be equated with any specific content or process of the higher, middle, or lower unconscious, while immanence denotes that Self is still completely present and active within the content and process of all these levels—both insights at the core of Assagioli's understanding of Self”.

According to Firman and Gila the Self is “completely present” within the lower unconscious, but this is in opposition to the concept of involution, and also the “core of Assagioli’s understanding of Self.” We do not find universal consciousness in the lower unconscious in a model that builds on involution, because according to Assagioli: “This Self is above, and unaffected by, the flow of the mind-stream or bodily conditions”, and “The transpersonal Self is “outside” time and above it. It exists and lives in the dimension of the Eternal” (Roberto Assagioli).

Wilber agrees in the above: “We seek for Spirit in the world of time; but Spirit is timeless and cannot there be found. We seek for Spirit in the world of space; but Spirit is spaceless and cannot there be found.”

Assagioli does not say that the Self is cut off from the process of becoming in the manifested world including the lower unconscious. It is in direct connection with it but through the “I”, its pale reflection in the manifested world.

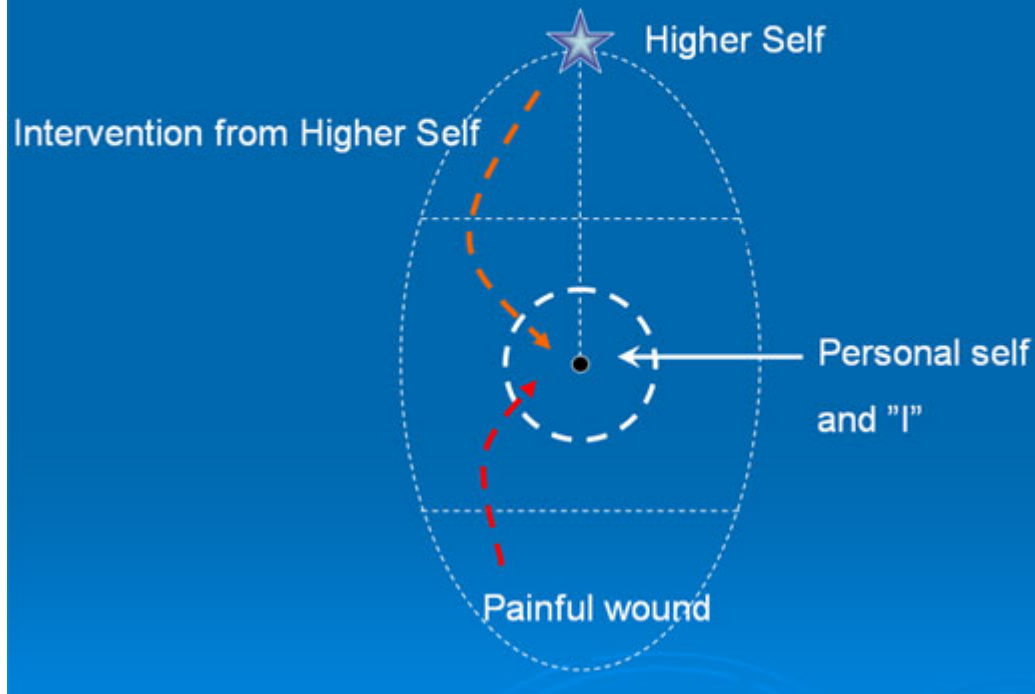
By following Assagioli’s theory it is not necessary to change the Egg in order to explain why people experience higher states while working with the past of the lower unconscious or experience spontaneous enlightenment while engaged in ordinary life situations.

According to Assagioli, the Higher Self is able to act through the superconscious “under the powerful stimulation of some unusual stress or emergency, or in response to some strong appeal.”

In an interview Roberto Assagioli calls this principle for “*man’s extremity, God’s opportunity.*” The pain and agony of the personal self and its appeal for help act as an invocation to the Higher Self, which responds by sending its light and love through the superconscious.

The situation is visualised in my diagram (*Figure 7-below*). One famous instance of this process is Eckhart Tolle’s spontaneous enlightenment reported in his book “*The Power of Now*”. Roberto Assagioli explains the spontaneous enlightenment as a “pull” or “call” from above by the Higher Self.

Invocation of Higher Self and its intervention in crisis



In Dr. Roberto Assagioli's version of the Egg Diagram: "The Self is to the superconscious what the "I", or personal self, is to the elements and functions of the personality." They operate at two very different ontological levels. John Firman and Ann Gila see the "Self" as completely present and immanent in all lower and higher states; universal consciousness (the Higher Self) can be found in the biological processes as well as in the higher more unitive states. Assagioli operates with the Great Chain of Being and the resulting duality between the different levels of consciousness. Firman and Gila do not because in Parfitt's words: "The Self can be put at both top and bottom of the Egg, and for that matter anywhere else on the edge of the egg."

This is not an option when working within the Integral Approach or with Assagioli's version of Psychosynthesis.

Even though Ferrucci does not directly operate with the Great Chain of Being, he is in much closer rapport with Dr. Assagioli on this issue: "The transpersonal Self, while retaining a sense of individuality, lives at the level of universality, in a realm where personal plans and concerns are overshadowed by the wider vision of the whole."

The difference between the two concepts can perhaps seem to be unimportant for the psychotherapist, but they have very deep implications for how a Psychosynthesis psychotherapist guides his client in the process of Self-realisation. In what direction are we looking for the higher Self: above and beyond normal consciousness (Wilber and Assagioli) or in it (Firman and Gila)?

Pierre Teilhard de Chardin's cosmological vision of the world is also obvious. In fact, the entire first part of "The Phenomenon of Man" is devoted to contemplating the past of the universe "as it must appear to an observer standing on the advanced peak where evolution has placed us."

Since Teilhard de Chardin's times this peak has grown higher, and today we see better the details of the world's history. It would be of great interest to compare critically our present understanding of the physical world with that which has entered Teilhard's way of seeing.

Pierre Teilhard de Chardin (1881-1955) taught that humanity is evolving into another form, and that "all that arises; converges". Humanity, he said, is converging toward an Omega point, at which "**Collective Consciousness**" will find a new unity. According to Teilhard, Christ is the force behind a collective "Christ Consciousness" of Man, which will culminate in the emergence of a "Cosmic Christ" - the true parousia. Teilhard: "The world (*its value, its infallibility and its goodness*) - that, when all is said and done, is the first, the last, and the only thing in which I believe, he claimed. It is by this faith that I live. And it is to this faith, I feel, that at the moment of death, rising above all doubts, I shall surrender myself." (*Christianity and Evolution*)

New Age science is based on a belief in positive evolutionary change over time. This approach does not focus on biological change as much as it emphasizes humanity moving upward toward an age of "Higher Consciousness". Cosmic Humanism believes that everything is ultimately energy that will allow people to achieve unity with others in a kind of *collective consciousness*. Pierre Teilhard de Chardin tells us, "Evolution is a light illuminating all facts, a curve that all lines must follow. . . . Man discovers that he is nothing else than evolution become conscious of itself."

"Collective Consciousness" means that the "ultimate end of the individual is to expand into the universal oneness, which really means that the individual disappears as a separate person." Cosmic Humanism postulates an evolutionary theory that allows for not only individual but also collective development. Not everyone will evolve at an even rate toward Higher Consciousness; rather, when enough people achieve Higher Consciousness, others will be absorbed (or evolved) into the enlightened Collective Consciousness. So, all people need not

embrace the New Age or Aquarian movement before it can become a reality—dedicated Cosmic Humanists can simply act as the catalyst for an evolutionary leap into utopia. We label this approach “Cosmic Evolution.”

New Age Science, an Evolution beyond all comprehension

The present “New Age” also holds a unique view of science. While Liberal Christians may see this as a scientific method and way of discovering God’s design of the universe, and Secular Humanism viewing science as a means for understanding the mechanics of the natural world, Cosmic Humanism believes the traditional view of science as learning to control the laws of nature has led to an assault on the balance of planetary harmony.

During the early part of the twentieth century, the attitude among scientists changed, when two investigations “opened our eyes again to the mystery in the universe . . . those of quantum mechanics and those of Albert Einstein”. The whole of Einstein’s life’s work was to show that what we perceive as hard matter is mostly empty space with a pattern of energy running through it. This includes ourselves. And what quantum physics has shown is that . . . when you break apart small aspects of this energy . . . the act of observation itself alters the results—as if these elementary particles are influenced by what the experimenter expects. . . . In other words, the basic stuff of the universe, at its core, is looking like a kind of pure energy that is malleable to human intention and expectation in a way that defies our old mechanistic model of the universe. . . .” Indeed, our understanding of nature shifted from a clockwork paradigm to an uncertainty paradigm, from the absolute to the relative.” In this way, Cosmic Humanism claims that the latest scientific investigations support pantheistic theology and non-naturalistic philosophy.

The Jacob’s Ladder of New Age Science – The Next Evolutionary Step

This New Age view of science also provides insights into the next stage of evolution. The evolutionary change Cosmic Humanism focus on is primarily that of ourselves and humanity as a whole. In this (*evolutionary*) context, civilizations, like individuals, go through profound changes from time to time which represent discontinuities; that is, a jump or shift is made from one evolutionary condition to another.

The present New Age is a great shift. Cosmic Humanism believes an elite, enlightened portion of the human race will jump into this New Age as an evolutionary leap, taking the rest of humanity with it. However, the present New Age requires a mechanism for biological change more powerful than chance

mutation. What is necessary is the “possibility of rapid evolution in our own time, when the equilibrium of the species is punctuated by stress. Stress in modern society is experienced at the frontiers of our psychological rather than our geographical limits.”

Instead of further human physical evolution determined by geography, environment, and natural selection, Cosmic Humanism believes evolution is psychological. This psychological evolution guides humanity to a higher social order—“a New Universal World Order.”

What will we be like after the evolutionary leap into the New Age occurs? Simply, everyone will be an individual Christ; this is the teaching for the New Age . . . Everyone will receive the benefit of this step in human evolution.”

In this New Age, Cosmic Humanism believes, that we will all achieve Higher Consciousness or godhood. “The final appearance of the Christ will not be a man in the air before whom all must kneel, this is an absurd thought. Rather, the final appearance of the Christ will be an evolutionary event. It will be the disappearance of egocentric, subhuman man and the ascension of God-centred Man. A new race, a new species, will inhabit the Earth—people who collectively have the stature of consciousness that Jesus the Nazarene had.” Once collective higher consciousness is achieved, humanity will be at one with itself in collective godhood.

Much of the basis for Cosmic Humanist belief rests on the writings of Pierre Teilhard de Chardin, a paleontologist who worked to reconcile Christianity and evolution. He accomplished this reconciliation by replacing Christianity with pantheism. Teilhard believed in “a very real ‘pantheism’ if you like, but an absolutely legitimate pantheism.” Indeed, evolutionary trends and patterns . . . suggest a further possibility: the emergence of something beyond a single planetary consciousness or Supermind: a completely new level of evolution, as different from consciousness as consciousness is from life, and life is from matter.” If planetary consciousness is not attainable, however, most Cosmic Humanists are willing to settle for achieving individual divinity.

Only science provides a generous guarantee for the New Age—leaps in being for all humanity, and the universe itself, to the status of godhood. The Garden of Eden is not a real place in the past where Adam and Eve committed the original sin; rather, the Garden is in our present and our future. We are living in “Eden” today and are evolving toward the increasing awareness that we reside in paradise, but is that so!

This view of evolution provides comfort for the Cosmic Humanist, largely because it promises a shared future divinity. Further, it solves the evil problems committed even by the prominent among religious leaders as in Roman Catholicism (greed, envy, gossip, slander, sexual abuses, wars) by denying the reality of the fall or the inherent sinfulness of human nature.

The idea that we are now living in paradise (as opposed to a future perfected world) is problematic in light of the wars of the twentieth century and the catastrophic and unprecedented events we have experienced in the opening years of the twenty-first century. Although we have no way of knowing how one would respond to the tragic events of this century, to those of the last century, let us simply feel that way. We are not living in a world of solid things but of “radiance”, coming from heart and mind.

Entering in the Silence of Your Inner Cosmic Sanctuary

Once we understand the concept of meditation, we realize that an individual is not a separate entity from the universe. We are all interconnected to each other. However, often, in our day to day life we become so much involve in the petty issues of mundane importance, that we forget the larger picture of things.

Meditation (*or Dhyana in Sanskrit*) is a natural part of our lives, if we are aware of it or not. It is not a craft which one works at for a short time every day for mastery. Meditation involves our entire being, all our levels of consciousness, every moment of our waking and sleeping lives.

This last part of the manuscript is thus a departure from the usual how-to-manuals on meditation. It includes the various manifestations of the meditative life, ranging from health and healing to psychic powers and self-realisation. The emphasis throughout is on practice and is the fruit of many years of work in doing and teaching meditation ever since the years 1960.

Once we learn to focus our consciousness on the levels where our soul functions, the energy generated by meditation helps to flood this Soul-consciousness into every aspect of our lives - our thoughts, words, actions, even our dreams. We are then in a state of 'continuous' meditation, and that means continuous meditation.

Meditation does not begin without real shift in consciousness, which has to be initiated by ourselves. As we attune with Nature in her multifarious creativity and wealth of expression we learn to apply that same abundant touch of total involvement, infusion and experimentation to transform every aspect of life.

Meditation helps to transform ourselves in a gradual subtle manner. As we involve ourselves in the meaning and background of the practices of our own philosophy or religion, we succeed in opening up our personality to the influence and control of our soul, the Self. This is variously aided by our close alignment with the psychic 'power houses' of our own philosophy or religion, the places of worship in our locality as also famous religious shrines throughout the world. The mystical ceremonies and worship that take place in these abodes of quietness bring down a high level of spiritual energies into these places as also their environment. Without intent and faith ceremonies and rites are useless, and a waste of time.

Once the energies released by meditation start manifesting in your life, your understanding and consciousness widen. This slowly seeps into your environment - your friends, your work place, your relationships with people undergo a sea change. Old negative movements of thought, feeling and action slowly drop off, to be replaced by more positive, dynamic levels of attunement and functioning.

Regular practice of meditation improves our general health, our resistance to disease, our tolerance levels to negatives in the environment and our sensitivity to the evolutionary energy manifesting in Nature.

Meditation is a multi-dimensional activity of living in the consciousness of the Higher Self (*Soul*) shorn of all presentations and outer trappings. Spiritualization is not a vertical process; it is a spiral one, compatible with normal living. There is no need to cut ourselves off from the fullness of life. All it requires a change of attitude.

Meditation can be done in your home sanctum, but once you are going deeper into its activity you can do it any time and anywhere, during all those little wasteful moments that daily living inflicts on us. This manuscript explains in detail how this occurs. See the world from a cosmic perspective and you will be in meditation !

You may have heard of the term “cosmic meditation” but what exactly is it?

It is known by various other names including “cosmic energy meditation” and also “grounding meditation”. It comes into fashion with the movie “The Secret” and also with the growing popularity of Cosmic Ordering, where you send your thoughts out into the cosmos, the telepathic way with the expectation that your wishes will come true, if sent with intent of purpose.

To an extent, cosmic meditation blends old and new forms of meditation. The main aim, as with most other meditations, is to quiet and calm your mind. To

achieve this, you should sit or lie still. This helps to allow your body to realize that it needs to be calm for this process to work. It usually helps to breathe deeply in and out a few times to add to your overall feeling of calmness.

Once you have started to calm your body, it is time to commence the visualization, which is the heart of your cosmic meditation session. Let your imagination run wild – this form of meditation aims to allow you to tap into the cosmic forces that are all around us. Whether or not you believe in a god or any form of creation does not matter – the important thing is to connect with the “oneness” of the universe, this is the energy that keeps the universe in one piece. Once you have made some kind of connection, the next part of the cosmic meditation process starts to happen. Remember that different people experience this connection in different ways and that each of your meditation sessions may be different. So if all you get is a sense that you’ve connected, that’s fine. And if you get a more powerful connection feeling, that’s fine as well. Go with the feeling rather than analyzing it!

When you are in a connected state, the aim is to cleanse yourself and renew your energy levels. You can do this in a number of different ways:

Feel yourself standing bare foot on the ground. Notice the grass or soil below your feet. Then begin to notice energy from the ground slowly spreading upwards throughout your body. Feel the tingling sensation as this happens. Pay attention to the energy flowing upwards through your body. And as this energy flows, notice that it is purging all the toxins from your body. Every breath you exhale contains these toxins – you may even notice them dissolve into thin air as soon as they leave your mouth or nostrils.

Enjoy the energy radiating throughout your body. Relax into the energy flow in the same way as you’d do with a warm bath. Keep doing this for a few minutes. You may find the first few times you practice cosmic meditation that your body gets too excited and you have to stop. Your “cosmic meditation” will last longer and longer as you go along.

Meditation is not something you should work on for a short period of time each day. Meditation is the natural way of living your life. Cosmic meditation actually involves all of our levels of consciousness at every moment of our life.

Cosmic meditation is the constant awareness of the existence. It actually much simpler to do than it sounds. When we learn to focus our attention on the existence of the Higher Self within (Soul), it will flood every aspect of our life with consciousness.

The Cosmic Meditation is also designed to enhance your awareness of the cosmic forces that are at work in your life. It combines cosmic exploration, colour therapy, energy healing and chakra healing. I like to use this meditation before going to bed. It is great for stimulating dreams of flying and connecting your energies to the cosmos. Use this technique as often as you wish. Allow your intuition to guide you.

The Seven Main Chakra's:

The seven chakras are aligned vertically, starting at the base of the spine and ending at the top of the head. The concept of chakras comes from India. In Indian Sanskrit, it is spelled “cakra”, and is referred to as a wheel, circle, or vortex of energy within the human body.

Each of the seven chakra centres can become imbalanced in two different ways: too open, or too closed. Let's explore one of the seven chakras, the heart chakra, as a way of describing the differences of a chakra in two different states of imbalance.

Heart Chakra

Your Heart also called the fourth or the “Anahata” chakra represents your ability to feel love for yourself and for others. On a truly holistic level, the heart is your ability to see your connection to all that is. Ultimately, a perfectly balanced heart results in feeling genuine and unconditional love for all things. Your fourth chakra is located in the centre of your chest, at the level with your heart.

Several Meditation Outlines

First Method

Meditation techniques for use in law of attraction differ from the many traditions. Now there really is a way to enjoy meditation, not just while contorted in hours of pain.

For example, if you desire inner peace and a spiritual connection then go for the traditional route, but if you want to increase your powers of manifesting then use the following described method.

The traditional posture of sitting cross legged is entirely not necessary while doing “Cosmic Meditation”. You can sit straight or even try lying in a supine position. While sitting you have to keep your back straight so that your neck and

spine are in the same line. Keep your chin pulled back in slightly and strike a stiff and straight posture.

Mudras (*hand positions*), which are hand positions that are maintained while doing cosmic ordering meditation, are to be followed. Your right palm should be placed parallel to the floor on your lap with the palm facing upwards.

There are, however, certain “mudras” (*hand positions*) in Cosmic Ordering Meditation: place your right hand on your lap, palm facing up and parallel with the floor, and then gently place the knuckles of the left hand in the palm of the right hand and have the thumb tips gently touching. The palm of the right hand gently cups the back of the left hand.

Breathing during the entire meditation process can be done in different ways. You can either use your nose for both breathing in and out, or breathe in using your nose and breathe out through the mouth. There are people who perform meditation by using their mouth solely for breathing instead of using their nose. Use whatever method you feel comfortable with and adhere to it consistently. During inhaling your abdomen should expand and constrict while exhaling.

Now we will look at the breathing method during meditation. With your back straight in sitting position you have to inhale and hold your breath up to a count of three or as long as you feel at ease. Then exhale through the mouth. The main purpose of this exercise is to let the air inhaled seep into your being.

You have to now practice this constantly, being aware of your breathing every time you inhale and exhale. Start counting each inhalation and exhalation up to ten and then go back to one and begin again. You would have done five full breathing cycles while going from one to ten. Once you get the hang of it, you will start enjoying your meditation sessions.

Second Method

1) Begin the Cosmic Meditation by sitting or laying down in a comfortable position. Fold your hands in your lap and allow yourself to relax. Close your eyes gently.

2) Bring your attention to your breath. Follow the movement of your breath in and out of your body. Slowly breathe in through your nose and out through your mouth. Take a total of ten deep healing breaths.

3) Bring your attention to your third eye chakra located in the centre of your brow. Visualise a ball of indigo coloured energy in your third eye.

4) Visualize this sphere of energy expanding slowly outwards around your body. Your whole body is surrounded by this beautiful indigo coloured globe.

5) Visualise yourself rising into the sky. You feel very light, very calm. Rising higher and higher through the clouds. The sky gets darker and darker until you are surrounded by the darkness of outer space.

6) All around you, you can see stars. Some are very distant, just pinpricks of light. Others are huge and glow with the brightness of the Sun. You can see the blackness of space extending outward in all directions.

7) You move towards a large planet with rings around it and recognize it as Saturn. As you get closer to it, you can feel your “Root Chakra” (*Muladhara*) becoming strengthened and balanced. You glide around the rings of Saturn and feel the essence of it, firm and grounded. You plunge into the heart of the Red Storm of Saturn. You are surrounded and filled by the colour red. You feel warm, stable, and protected.

8) You leave Saturn and move toward another planet, the giant named Jupiter. As you fly around Jupiter, you feel your Sacral chakra becoming strengthened and balanced. You are surrounded and filled by the colour orange. You feel creative and your emotions are in harmony.

9) You then find yourself flying through the universe toward Mars. The red planet is small but you feel immense power emanating from it. You are aware of your solar chakra and feel your level of personal power increasing far beyond anything you have ever felt before. You feel the essence of the true potential within yourself. You are surrounded and filled by the colour yellow. You feel very confident and able to rise above any challenges you are presented in your life.

10) You leave Mars and move through the universe toward the gentle planet Venus. Venus radiates the energy of the Divine Feminine and feelings of warmth and love fill your soul as you sail around her surface. You are surrounded and filled by the colour green. Your heart chakra expands and you feel as though you are being cradled in the arms of the universe.

11) You now move toward Mercury. As you approach, you are illuminated by the bright light of the Sun. Mercury awakens your throat chakra, increasing your ability to communicate. You are surrounded and filled by the colour blue. You understand the nature of honesty and feel empowered to Speak Your Truth.

12) You are inspired by the immense glow of the star known as the Sun, the center of our known Universe. Inside your protective indigo aura, you can feel

the heat of the Sun, serving as a beacon of light and source of life to all things on our planet. You fly directly into the heart of the Sun. The light floods your third eye and the cellular consciousness of your entire body awakens. A depthful knowledge of all things fills you and your third eye is more open and aware than ever before. You are surrounded and filled by the colour indigo.

13) You then travel to the dark surface of Earth's Moon. The dark side of the moon holds an air of mystery. Calm and peaceful, you explore the valleys and craters of the Moon. The intensity of the Sun's light is perfectly balanced by the gentleness of the Moon. Your third eye is open and balanced. No fear can touch you now as all things, light and dark, have been explored.

14) Feeling completely balanced and whole, you fly freely through the Cosmos. Stars zip past you and you see thousands of planets, moons, and full galaxies in your exploration of outer space. Infinity stretches out in all directions and your soul smiles at the newfound knowledge of the vastness of what we call the world. You are surrounded and filled by the colour violet. Your crown chakra is open and you are aware of the "I am" presence, the knowing that you are beyond any labels or judgements.

15) Allow yourself to explore for as long as you feel guided to do so. When you are finished, move back down to the Earth. When comfortably back in your original position, return your attention once more to the breath moving effortlessly in and out of your body. Take ten long, slow, deep breaths.

16) The Cosmic Meditation is now terminated.

Important Notes

Feel free to use the Cosmic Meditation as often as your wish. It works particularly well when you feel stagnant or limited in your daily life. Cosmic Meditation is also a chakra balancing technique and can stimulate a strong healing reaction when practiced regularly.

One last note: The Cosmic Meditation is greatly enhanced when used in conjunction with Moldavite. If you have Moldavite (an olive-green or dull greenish vitreous substance possibly formed by a meteorite impact. It is one kind of tektite) available, lay down and place the stone on your third eye. I have found this to be incredibly powerful.



If you are doing the Cosmic Meditation in a sitting position, hold the Moldavite against your third eye for the first four steps and then place in your lap or under your chair.

Third Method

Cosmic Invocational Meditation

“Cosmic Invocational Meditation” is a form of group invocation practice in which several persons (*ideally three, six, seven, or ten*) pool their energies in order to bring into manifestation on the mundane plane the cosmic energies which ordinarily are far too subtle or rarified to be felt by an individual alone, save it be a high Adept. By combining our energies and our spiritual intention, it is possible to contact the potencies of the Ascended Masters (*or the Secret Chiefs*) and channel their blessing and healing power for the immediate group and also, and more importantly, for the community and ultimately the world as a whole. When coordinated over a wide area, in multiple locations, such group invocations can be tremendously powerful, their blessing field extending outward in ever-growing concentric circles of light and love.

In times of great world conflict or turbulence, this form of invocation is especially potent for sending vibrations of peace and reconciliation through the psychic atmosphere.

One need not be an initiate or group member in order to participate in, or benefit from, cosmic invocational meditation. One need merely have the **intention** to perform a blessing work for mankind, and be of sufficient spiritual maturity to be able to temporarily sacrifice personal benefit for the good of the whole. The practice does not require one to be part of any specific membership group or religious persuasion. There is to be no mandatory cost to participate.

Invocational Meditation times are especially potent and efficacious when scheduled to coincide with widely-accepted spiritual holy days, though these days may vary depending on cultural norms. For instance, in traditional Christian nations, these meditations may be especially beneficial on the Church holidays. Meditations that take place during natural, ancient holy days (*e.g., the Equinoxes and Solstices, or the monthly Full Moons*) are also important and need not conflict with anyone's religious association.

Groups should assemble as agreed upon during such Holy Days around the hour of sunset or shortly after, when the wall between the mundane and the higher planes is thinner than usual. Participants stand or sit in a quiet, preferably consecrated area, and focus their energies at first upon their individual Ajna Chakras (Third Eye, the point between the eyebrows), slowly raising the energy

up over the head to the Sahashra Chakra (Crown Center). The ideal number of participants, as stated above, should be three, six, seven, or ten. If three are participating they should arrange themselves in an equilateral triangle; if six, in a hexagonal formation; and if seven or more, in a circle. (Of course, the Meditation will function with any number of participants, but these particular numbers allow the formation of especially significant astral geometries. No one should be excluded simply because their participation might cause the group to not fit into one of these listed geometries.)

Cosmic Invocational Meditation may begin with a short prayer or mantra, or the Great Invocation. The power of the **AUM** mantra is very fitting for such work. The meditation, which may last fifteen minutes to an hour, should end likewise. All participants should agree upon the time limit at the onset.

A Powerful Invocation to terminate any meditation session

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

What is not meditation

Before knowing anything about meditation, it is important to familiarise ourselves with all those practices and beliefs which are often considered as meditation but are NOT meditation.

A big misconception : ***Meditation is just one form of concentration.*** When you concentrate, you constantly project your attention towards a particular task or activity whereas in Meditation you do not project your attention towards a particular task or activities. You just remain aware of the moment without choosing anything to concentrate upon. Concentration is important for learning meditation. It will greatly help you (*particularly in the initial phase*) in learning meditation. However, it is not Meditation

Meditation is not relaxation. What does relaxation do ? It relaxes you, makes you calm, gives a sense of serenity and rejuvenates you. Meditation also makes you relaxed. But Meditation is not Relaxation. When you meditate..... its natural outcome is relaxation.

Meditation is not a specific ritual demanding sitting in a particular posture, chanting some specific Mantras (*powerful words having phonetic significance*) or burning incense. Neither it means doing a particular exercise in a particular pose. Meditation is a quality of our existence. When you are aware of your true 'self' and perform anything (*yes I mean anything*) with awareness, it becomes meditation

It is true that it takes some time to learn Meditation and it requires some genuine effort on the part of seeker to learn meditation, but it does not mean that Meditation is connected with any specific religion or ritual. Anybody, irrespective of his background, religion, caste, creed or nationality can do it. Meditation is not even a serious thing. One you understand it, it will be a pure fun to meditate.

Meditation is not a state of mind; rather, it is a state of “no mind”. Many gadgets are available on the market that promise to take us into a meditative state (*often known as the alpha state of mind*). Scientists have observed that there are basically four states of mind depending upon the frequency of mind waves. These states are alpha, beta, gamma and theta. Beta is the state in which we live and perform all our day-to-day activities. Alpha is the state just below Beta. This (alpha) state is often known as the state of Meditation. Gamma and Theta are the other states of mind in further depth.

Now what all these scientific Gadgets can do is to take us into the state of alpha. In the alpha state one become still, tranquil and calm. There is no tension, no

stress. Your whole inner being becomes peaceful. However, note that alpha state itself is not meditation. Alpha is the state of mind in meditation. Meditation is the awareness of our true self in “alpha”. You will be in meditation if you remain awoken and aware of the present moment in the alpha state of mind i.e. in the state of absolute calm. No Gadget or mechanical device can create 'awareness'. They can only create right condition for us to realise what is 'true awareness'.

Meditation is not self-hypnosis. In both self-hypnosis and (*in many techniques of*) meditation at least an initial period of concentration on an object is required. However in meditation, the meditator maintains an awareness of here-and-now and stay conscious of the meditative process which is not exactly the case in hypnosis. In hypnosis the person enters into a state of semi-conscious trance and become unaware of the moment which is not the case in meditation.

Meditation is not thinking. Rather it is the process of transcending the thought process. Our mind is a non-stop chatterbox that continues to create all sorts of good/ bad, relevant /irrelevant thoughts incessantly. In meditation we realize that we are not just our body and mind. There exists in us awareness independent of all kinds of thoughts. Knowing this awareness is what meditation is all about.

Other Meditation outlines

Meditation on the Light in the Head

To practice this form of meditation, close your eyes, and observe your inner field of vision by focusing the attention at the point in the centre of the forehead, just slightly above the point between the eyebrows. This location is called the “Third Eye Centre or Agna Chakra”. It is related to the faculty of clairvoyant vision. The physical manifestation or anchorage point for the Agna Chakra is the pituitary gland, which is located in a bony cradle in back of the root of the nose.

When you close your eyes, look steadily into your inner field of vision until light, colour and patterns begin to appear.

(This is looking with your attention and not with the physical eyes which should remain relaxed.)

When most people close their eyes, initially they see a black void, but by looking steadily into this void, various colours and patterns will begin to appear. When this happens, simply observe them with your full, undivided attention as if you were intently watching a movie. Then periodically focus all of your attention within the smallest point that you can see in the centre of your field of vision, and pierce through that point. After you have done this, the light will

again blaze forth from the point in a new burst of energy, and you will find yourself at a higher rate of vibration or plane of energy. With continued practice of this form of meditation, you will become immersed in a blazing sea of light; and you will become a centre from which that spiritual power is radiated.

By concentrating the attention in the “Sahasraram Chakra or Thousand-Petalled Lotus”, located at the top of the head, an experienced meditator can release an even more powerful radiation of light and spiritual energy.

(It may take more work to activate this chakra; the beginner can get more immediate results by looking through the Aghna Chakra or Third Eye Centre.)

The Sahasraram Wheel is the highest chakra; called the “Doorway to the Infinite” and the Brahmarandra or Hole of Brahma, it is the most powerful and spiritual of all the centres that can be awakened in man (with the possible exception of the Heart Chakra which is considered by some yogis to be of equal importance). When the Sahasraram Chakra is fully activated in a perfected yogin or saint, the white fire of Cosmic Kundalini descends upon him and blends with his own rising kundalini force, and the white light of spirituality radiates for miles around.

Meditation on the Chakras



By focusing the attention on various locations within the body, where the chakras are located, it is possible to activate these chakras and facilitate an increased flow of energy between the higher planes of energy and the subtle body, thus releasing an increased amount of spiritual energy. There are seven major chakras in the body which link together the physical body and the subtle energy bodies.

The chakras are revolving vortexes of energy which act as mechanisms for the absorption and radiation of spiritual energy. In the physical body, they relate to glands and major nerve centres. In the etheric body, they are like wheels with flower petals which are created by a sort of stroboscopic effect of the revolving energy. The etheric chakra flowers are connected by a sort of funnel-like stem to the gland or nerve plexus to which they belong. In the astral body, the chakras appear as whirlpools of energy, like the eddies in a stream of water or in a basin of water when the stopper is pulled out. In the mental body, they appear as converging lines of light.

The Muladora Chakra is at the base of the spine and is the seat of the Kundalini Fire Wheel when aroused, which in the advanced stages of yoga, rises up through the centre of the spine and activates the highest chakra in the cerebral cortex called the Sahasraram Chakra.

The next chakra is called the Sacral Centre or the Swadisthana Chakra. It relates to the adrenal glands and is related to the absorption of pranic vitality, which is in the air. The air absorbs this energy from solar radiation. There seems to be some differences of opinion between various texts as to whether the Muladora Chakra or Swadisthana Chakra relates most directly to the sexual functions.

After the Swadisthana Chakra, comes the Manipara or Solar Plexus Centre which relates to the digestive functions and vitality of the astral desires and feeling emotions.

Next in ascending order is the Anahala or Heart Chakra, which relates to the source of spiritual energy and the higher emotions of love, altruism and benevolence.

The next chakra is the Vishudha or Throat Chakra, which is related to the thyroid gland and has to do with the power of speech and relates to mantra yoga and the capacity for artistic creativity. This centre is activated by chanting and singing.

Next we have the Agna Chakra, which is located on the forehead, just slightly above and between the eyebrows. It is related to the pituitary gland and the subcortical areas of the brain. The Agna Chakra has to do with the higher mind faculties of clairvoyance, scientific reasoning, willing and philosophical thought. Development of the chakra awakens the ability to see and regulate astral and mental forces on the superphysical level.

Above the Agna is the Sahasraram Chakra or Thousand-Petalled Lotus, which is related to the pineal gland and the cerebral cortex. It's located at the top of the head. It relates to the sound current and the faculty of clairvoyant hearing, and is

the most spiritual of all the chakras. When this chakra is fully developed, union with God-consciousness is possible, and Illumination takes place.

By focusing the attention in any one of the chakras, the lower overtones of the concentration of consciousness in that location activates that chakra and increases the energy flow in it, making possible a conscious entry into the superphysical planes of energy. Meditation on the first three chakras, namely the Muladora Chakra, the Sacral Chakra and the Solar Plexus Chakra is not recommended because this can arouse lower emotions and sexual passions. This can allow entry to undesirable astral influences and cause psychological unbalance. It is better to work with the Heart Centre, the Agha Chakra, and the Sahasraram Chakra because these are the most directly related to the unfoldment of superconsciousness; and when awakened, will automatically develop the lower chakras by changing the glandular balance of the body and by circulating new pranic forces through the energy channels or nodules of the etheric body as well as purifying and strengthening the astral and mental bodies.

The hormones which the pituitary gland secretes, regulates the other glands in the body including the thymus gland, the thyroid gland, the adrenal gland and the sex glands as well as other glands. Once the pituitary gland is fully activated by the development of the Agha Chakra, all other glands are brought into proper chemical balance, thus helping to properly develop and raise the vibratory rate of all the lower chakras.

In Kundalini Yoga, an advanced yoga practice, concentration is done on the Muladora Chakra at the base of the spine in order to arouse the Kundalini Fire and bring it through the centre of the spine to activate the highest chakra, the Sahasraram, at the top of the head. If however, the Kundalini Fire is prematurely aroused and not properly directed, great damage can be done to the nervous system and to the etheric body. If the Kundalini force is not properly directed upwards, it can revert downward causing abnormal sexual desire and perversion. Therefore, arousing the Kundalini should only be done in advanced stages of yoga when a great deal of purification of the subtle bodies has taken place and soul control over the personality is well established.

When doing Om chanting or other mantras, it is possible to activate various chakras. By chanting at varying pitches, you will make different tissues in the body vibrate, thus stimulating the nerve centres and the glandular centres, and activating the chakras associated with them. With a bit of experimentation, you will find which tones or pitches vibrate which parts of the body and which chakras. When this has been ascertained, then chant with full force while meditating in the chakra you wish to activate.

The sound waves create vibration patterns in the etheric, astral and mental atmosphere, which you can develop the ability to see. They are multicoloured and very intricate and beautiful, sometimes forming geometrical patterns and mandalas made out of threads of light. Music will have a similar effect. Just listen to the music during a psychedelic session while observing the inner light through the Agna Chakra or Third Eye Centre. Then watch the colour patterns change and develop with the music. Classical music and Indian ragas are especially good for this purpose.

Exceptional Supplement:

Psychedelic Meditation

(Meditation an Alternative to Drugs)

An altered state of consciousness is a brain state wherein one loses the sense of identity with one's body or with one's normal sense perceptions. A person may enter an altered state of consciousness through such things as sensory deprivation or overload, neuro-chemical imbalance, fever, or trauma. One may also achieve an altered state by chanting, meditating, entering a trance state, or ingesting psychedelic drugs which we do not recommend.

The testimonies of mystics and meditators who claim that their ability to enter altered states of consciousness has brought them enlightenment or transcendence are generally regarded with great scepticism among the majority of scientists in Western society. Other researchers, especially those in the field of parapsychology, maintain that Western science must recognize the value of studying altered states of consciousness and face up to the fact that what scientists consider baseline or normal consciousness is not unitary. In the opinion of many parapsychologists, science must abandon the notion that waking, rational consciousness is the only form of any value and that all other kinds are pathological.

Researchers who study aspects of human consciousness have suggested that within the course of a single day an individual may flicker in and out of several states of consciousness. Some theorize that there are six states of "non-reflective consciousness," characterized by the absence of self-consciousness. These states include:

1. Bodily feelings, which are induced by normal bodily functioning and are characterized by non-reflective awareness in the organs and tissues of the digestive, glandular, respiratory, and other bodily systems. This awareness does not become self-conscious unless such stimuli as pain or hunger intensify a bodily feeling.
2. Stored memories, which do not become self-conscious until the individual reactivates them.
3. Coma, which is induced by illness, epileptic seizures, or physical injuries to the brain, and is characterized by prolonged non-reflective consciousness of the entire organism.

4. Stupor, which is induced by psychosis, narcotics, or over-indulgence in alcohol, and is characterized by greatly reduced ability to perceive incoming sensations.
5. Non-rapid-eye-movement sleep, which is caused by a normal part of the sleep cycle at night or during daytime naps, and is characterized by a minimal amount of mental activity, which may sometimes be recalled upon awakening.
6. Rapid-eye-movement sleep, which is a normal part of the night-time sleep cycle, and is characterized by the mental activity known as dreams.

The reflective, or self-conscious, states of consciousness are:

1. Pragmatic consciousness, the everyday, waking conscious state, characterized by alertness, logic, and rationality, cause-and-effect thinking, goal-directedness. In this level of consciousness, one has the feeling that he or she is in control and has the ability to move at will from perceptual activity to conceptual thinking to idea formation to motor activity.
2. Lethargic consciousness, characterized by sluggish mental activity that has been induced by fatigue, sleep deprivation, feelings of depression, or certain drugs.
3. Hyper alert consciousness, brought about by a period of heightened vigilance, such as sentry duty, watching over a sick child, or by certain drugs, such as amphetamines.

Levels or types of consciousness with varying degrees of what could be considered an altered state might include:

1. Rapturous consciousness, characterized by intense feelings and overpowering emotions and induced by sexual stimulation, the fervour of religious conversion, or the ingestion of certain drugs.
2. Hysterical consciousness, induced by rage, jealousy, fear, neurotic anxiety, violent mob activity, or certain drugs. As opposed to rapturous consciousness, which is generally evaluated as pleasant and positive in nature, hysterical consciousness is considered negative and destructive.
3. Fragmented consciousness, defined as a lack of integration among important segments of the total personality, often results in psychosis, severe neurosis, amnesia, multiple personality, or dissociation. Such a state of consciousness is induced by severe psychological stress over a period of time. It may also be brought about temporarily by accidents or psychedelic drugs.
4. Relaxed consciousness, characterized by a state of minimal mental activity, passivity, and an absence of motor activity. This state of

consciousness may be brought about by lack of external stimulation, such as sunbathing, floating in water, or certain drugs.

5. Daydreaming, induced by boredom, social isolation, or sensory deprivation.
6. Trance consciousness, induced by rapt attentiveness to a single stimulus, such as the voice of a hypnotist, one's own heartbeat, a chant, certain drugs, or trance-inducing rituals and primitive dances. The trance state is characterized by hyper-suggestibility and concentrated attention on one stimulus to the exclusion of all others.
7. Expanded consciousness, comprising four levels: A) the sensory level, characterized by subjective reports of space, time, body image, or sense impressions having been altered; B) the recollective-analytic level, which summons up memories of one's past and provides insights concerning self, work, or personal relationships; C) the symbolic level, which is often characterized by vivid visual imagery of mythical, religious, and historical symbols; D) the integrative level, in which the individual undergoes an intense religious illumination, experiences a dissolution of self, and is confronted by God or some divine being. Each of these four levels might be induced by psychedelic drugs, hypnosis, meditation, prayer, or free association during psychoanalysis. Through the ages, many of humankind's major material and spiritual breakthroughs may have come from these virtually unmapped, uncharted regions of the mind.

There are many reasons why the great majority of scientific researchers remain doubtful about the validity of altered states of consciousness, such as the misuse of hypnosis by amateur practitioners, the lack of understanding by professionals and public alike of the creative processes, and the disastrous results of the recreational use of LSD and other psychedelic drugs. Descriptions of mystical revelations become almost florid as self-proclaimed seers and mystics attempt to translate their psychedelic drug or trance state experiences into the language of a technically oriented society. Quite frequently, creative geniuses of Western culture have compared their moods of inspiration to insanity. The composer Peter Ilyich Tchaikovsky (1840–1893) once compared his behaviour during creative periods to that of a madman. Such comparisons are regrettable, and it is unfortunate that modern culture has few models other than madness to describe the throes of creativity.

William James (1842–1910), the great pioneer of the study of consciousness, wrote in the *Varieties of Religious Experience* that what is called "normal waking consciousness" is but one special type of consciousness, while all about it, separated by the slightest of barriers, "there lie potential forms of consciousness entirely different." While many individuals may go through life without suspecting the existence of these states of consciousness, "...apply the

requisite stimulus, and at a touch they are there in all their completeness...No account of the universe in its totality can be final which leaves these forms of consciousness disregarded."

While sceptical psychological researchers continue to label claims of revelation and transcendence through altered states of consciousness as delusional and self-deceptive, others call for a serious examination of various states of consciousness and ask for more research to learn the particular significance of each state on the totality of the human entity. Many parapsychologists firmly believe that continued research into altered states of consciousness may well reveal that humankind's most important discoveries, its highest peaks of ecstasy, and its greatest moments of inspiration occur in reverie, in dreams, and in states of consciousness presently ignored by the professional world and the general public.

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Psychedelic Meditation Outline and Instructions

Meditation on the “I Am” or the “Self” Principle

In the practice of this form of meditation, consciousness is made to dwell upon itself. When properly and successfully practiced, this is the most powerful and highest form of meditation. While focusing in the Heart Chakra or in the Sahasraram Chakra at the crown of the head, place the attention on the attention itself. If any distractions come in the form of thoughts and perceptions of a specific nature, then immediately concentrate your attention upon that consciousness in you which is the experiencer of those thoughts and perceptions. Even the manifestation of spiritual light and sound current should be regarded in this way. The sound current and the light are merely the lower overtone manifestations of the pure consciousness upon which you are meditating. The more you hold your attention steady in concentration upon itself, the more the light, sound current, electrical sensations in the body, feelings of magnetic force, sensations of weightlessness, etc. will manifest automatically. If, however, you allow your attention to become distracted by any of these manifestations, then you will be subject to the limitations of the thing by which you have been distracted; and the focusing of pure consciousness will be interrupted so that all of the things which are the lower overtones and by-products of the focusing of pure consciousness, possibly including the psychic manifestation which distracted your attention, will also stop. Seek ye first the kingdom of pure consciousness and all of these other psychic manifestations will be added unto you.

Placing the attention on the attention itself can be done in any location in space since pure consciousness, which is the same as God, is an omnipresent principle. In the beginning, it will be found easiest to do this in one of the chakras, preferably the Heart Chakra or the Sahasraram or Head Centre. The Agna Chakra or Third Eye Centre located on the brow, can also be used with good results, but it is better to use the Sahasraram Chakra if you can activate it.

With practice of this form of meditation, your pure consciousness will experience itself as a blazing sea of white light extending infinitely in every direction. The pure consciousness itself is crystalline and colourless, but it

generates the white light which is the simultaneous presence of all of the colours which are the specific lower overtone rates of vibration, which the pure consciousness generates.

The placing of the attention on the attention itself in a specific chakra, brings about a condition in that chakra, in which its vibration structure is harmonically and geometrically aligned in all of its planes of manifestation or rates of vibration. This creates common node points in the inner plane structure of the chakra. Vibrations of different frequencies and different wavelengths all begin and end together at these common node points. This is made possible by the fact that the wavelengths of the various vibrations and their frequencies all bear exact mathematical rates to each other, like the notes in a musical scale. Any vibrations which are out of phase in terms of their spatial distribution or vibratory rates are automatically canceled out by interfering with other waves at the common node points. Where several wavelengths, both short and long, begin and end their cycles together, it is possible to slip through the dimensions and to experience the higher spiritual rates of vibration and approach the Atman, which moves with infinite speed. At these common node points, the exchange of energy from one octave or plane to another, also becomes possible, allowing a flow of energy from the higher dimensions into the lower dimensions. Thus, a transmutation of those vibration patterns which exist on the lower dimensions into the higher ones becomes possible. The soul is then able to control the personality structure, making it a fit instrument of spiritual expression in the affairs of men. This form of meditation develops one-pointed concentration.

Since the use of psychedelic drugs stimulates the flow of a great amount of energy from higher planes into the lower planes, any thought and emotion patterns created during a psychedelic session are strongly imprinted and have a great deal of energy incorporated into their vibration structure. These thought and emotional patterns then act as powerful unconscious conditioning factors in our daily lives. It is therefore of the utmost importance that constructive imprints are made during a psychedelic session. Remaining in control of the attention can ensure this.

In this regard, I would like to give a few final points of advice. Try not to focus the attention from one thing to another too quickly. Stay with a thought or meditation process until it is complete. Don't panic if frightening visions or hallucinations occur. Fear will make you concentrate on them all the more and thus feed them with the power of your attention. Remain detached and place your attention on that consciousness within you which is experiencing the hallucinations. Remember at all times that God exists in you in the form of your own power of attention and that power when properly directed, will control all lesser forces.

It is believed by some researchers that psychedelic drugs stimulate the secretion process of the pineal and pituitary glands, which are known by yogis and occultists to be related to the Sahasraram and Agna chakras (which are also called the Thousand-Petalled Lotus and the Third Eye Centre). This stimulation increases the flow of energy between the etheric body and the physical body. It may be that psychedelic drugs place the cells of the physical body under stress so that they must speed up their activity to overcome the stress. When the cells increase their activity, their vibratory rates increase, thus putting them harmonically in resonance with the higher rates of vibration on the subtle superphysical planes of energy. This process makes possible the expression of a higher level of consciousness through the glandular system, brain and nervous system.

The increased physical cellular activity requires more work and activity in the etheric body to sustain the stepped-up activity of the physical body. The vibratory rate of the etheric body is thus accelerated, requiring an increased activity in the astral body to sustain and remain harmonically in tune with the etheric body. The increased vibratory rate of the astral body requires a stepped-up activity and increased vibratory rate in the mental body. This in turn more fully tunes the mental body in to the power, love and wisdom of the soul. Thus an alignment of the whole being on all planes is facilitated, and a more rapid exchange of pattern imprints and energy between the various octaves or planes of energy takes place.

It may also be that psychedelic drugs have a chemical structure such that they are perfectly in resonance with the lower overtones of certain key frequencies in the higher planes and can therefore act as a point of entry for the reflection of these vibrations in the physical body. They would therefore help to create common node points in the vibration structure of several different dimensions.

Not only is the love, wisdom and power of the soul brought to bear in the life of the personality, but the fine organization of the physical body, the etheric, astral and mental bodies, which have been produced by the evolutionary process, are harmonically reflected and preserved in the soul. While the physical body is the least permanent, the densest and composed of the substance of the lowest plane, it is in terms of evolution, the newest and most highly organized in terms of structure. Therefore, a complete replica of it made out of the energy substance of the subtle planes, is an evolutionary gain for the soul and subtle bodies. When the physical body is sufficiently vivified by the influx of energy from the higher dimensions, it begins to create higher overtone reflections of itself in the akasha or energy substance of the higher planes, and thus its pattern is preserved and made immortal.

Therefore, when properly used, psychedelic drugs help to speed up the evolutionary process. When man has evolved to superman, he will, under the direction of the superconscious mind in accordance with God's will as it manifests in evolution, take an active part in the molding and directing of the evolution of the mineral, vegetable, and animal kingdoms. Even today, his vibrations intimately affect for good or bad, those kingdoms in nature.

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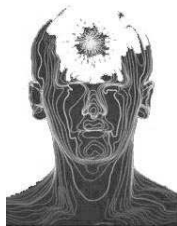
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Satsang Press – Gent, Belgium

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